

THE ZOIST.

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- I. *On the Theory of Imagination as the cause of Mesmeric Phenomena, and on money challenges in Mesmerism.* By WILLIAM GREGORY, M.D., Professor of Chemistry in the University of Edinburgh. Communicated by Dr. Elliotson.

“ Dr. Davey cross-examined by Mr. Serjeant Wilkins.—Are you a contributor to a work called *The Zoist*?—I am.

“ Do you believe in mesmerism?—Most certainly, and so do all right-thinking men.

“ Then any man who does not believe in mesmerism is not of sound mind?—He either does not think sufficiently, or is prejudiced.

“ Do you believe in clairvoyance?—I do, Sir.

“ Do you believe that all right-thinking men believe in clairvoyance?—I do.

“ Have you ever effected any cure by mesmerism?—I have cured three persons by mesmerism who were insane.

“ What is your definition of delusion?—A belief in that which is untrue. I don't pretend to give a perfect definition of it, but that is the general definition.

“ Now, for instance, I am not of a right thinking mind because I don't believe in clairvoyance?—That is because you have not sufficient opportunity of inquiry.

“ Mr. Serjeant Wilkins.—Never mind; I should not at all object to break a lance with you upon that subject. But you say that the fact of my assertion that clairvoyance is nonsense argues unsoundness of mind on my part?

“ Witness.—To a certain degree (laughter).

“ Then you would say that every gentleman who advances the same thing is to a certain degree of unsound mind?

“ Witness.—His mental state is to be pitied; he does not know what is true (laughter).”—*Times*, Jan. 14, 1852. Report of the Commission on the state of mind of Mrs. Cumming.

“ When doctrines *essentially false*, and which have been over and over again proved to have a *notoriously demoralizing* tendency, are brought to bear upon the realities of life, more especially upon the practice of the medical profession, then indeed we are called upon with one voice of acclamation, to repudiate them in the strongest terms; and, if necessary, by appeal to the public authorities. Upon this principle, therefore, we are glad to observe that Dr. Davey's unqualified declaration in favour of mesmerism was the following day brought under the notice of the magistrates at the Middlesex Sessions, when, after the annual report

of the visitors of the Hanwell Asylum had been read, 'Mr. P. Laurie rose and said he wished to put a question of great importance to Mr. Rotch, the chairman of the visiting committee of the Colney Hatch Asylum, and also to Mr. Wilkes, chairman of the visiting committee of Hanwell, relating to one of their medical officers, formerly at Hanwell, but who had been transferred to Colney Hatch. He referred to Dr. Davey, and he saw that in his evidence before the Commissioners of Lunacy, in Mrs. Cumming's case, he stated his belief in clairvoyance and mesmerism, and his opinion that every right-minded man entertained the same belief, and that disbelief showed a want of sanity in a man (laughter), although he perceived their feelings on the subject, from the manner in which the statement had been received. He also stated that he had cured three persons from insanity by mesmerism.' As a public officer, entrusted with the sole care of nearly 500 pauper lunatics, he thought the public had a right to know whether such proceedings had been carried on in these asylums with the consent of the visiting justices. Considering that they contained nearly 2,000 pauper lunatics, many of them having no friends but the visiting justices, the public had a right to know that these poor people had not been *tampered with or experimentalized on*; and that these asylums were places of mercy, and not theatres for practising these *abominable delusions*. Dr. Davey might believe in what he liked, but they were the guardians of these poor persons, and he must confess it was most alarming to him to find a medical officer of one of the asylums expressing these opinions, although he believed him to be sincere in what he said. He wished to ask, therefore, whether the visiting justices were aware of anything of the kind; and whether or not the inmates of the asylum were liable to be *tampered with or experimentalized on*, by any of these *abominations*?'

"In reply to these *very pertinent* remarks, 'Mr. Wilkes expressed his satisfaction that the inquiry had been made, and, on the part of the visiting committee of Hanwell Asylum, assured them that no experiments of the nature alluded to had been announced to the committee, or had any such proceeding been sanctioned by them. To the best of his belief they had neither been made at Hanwell or Colney Hatch.'

"The assertion, that no such experiments have been reported to the committee, does not appear to us, as we shall presently shew, satisfactory: nay, if the assertion of Dr. Davey that he has cured insanity by mesmerism, be true (*which we do not believe*), we do not perceive upon what principle he should withhold the same curative measure at Colney Hatch as he adopted at Ceylon."

"Here is a physician who declares not only his unqualified belief in mesmerism, and asserts that not to believe in clairvoyance indicates, to a certain degree, unsoundness of mind, but who goes yet further and insists that cases of insanity may be cured by mesmeric treatment."

"They (medical officers to our great public charities) should be known to walk in the legitimate paths, and adhere strictly to the recognized, and, we may emphatically add, orthodox principles of their profession. If instead of adopting this, the prescribed honourable course, the physician or surgeon at the head of a large public institution should condescend so far to forget his trust as to disseminate empirical doctrine—if he should set about teaching or practising *mesmerism*, *homœopathy*, *hydropathy*, or *allopathy* (!), he ought as sure to be deposed from his situation as any clergyman of the church of England, who may take it into his head to declare from the pulpit his belief in the miracle of Prince Hohenloe, or in the miraculous conception of Joanna Southcote. The cases are precisely analogous. All the learned professions are founded and raised upon fixed principles, and those dissentients who find it their interest to defeat and undermine them by scattering spurious doctrines abroad, put themselves clearly enough beyond the pale of the profession they originally adopted."—*Medical Times*, Jan. 24, 1852. Proprietor, Mr. Churchill, Princes Street, Soho.

To Dr. Elliotson.

Edinburgh, 17th December, 1851.

My dear Sir,—I enclose a paper which I have just written,

on the present state of mesmerism, especially with us, which among the doctors and physiologists, including Brewster, who lately alluded to the subject in a public lecture, is this:—

They admit, nay, consider it absurd to doubt, the facts which have been most absurdly called biological, and which I call those of suggestion, which, and which alone, some of them have seen and tested, the subjects, as you know, being in a waking and conscious, but somehow impressible state. The very same facts as occurring every day in the mesmeric state, they had rejected till about a year ago without enquiry. Having admitted these facts, they ascribe them all to the imagination, and as suggestion is employed directly, this may pass, although it merely amounts to saying that the facts are produced with the aid of a mental impression; how, or in what manner, does not appear. Delighted with this fancied explanation, they proceed to declare that all the phenomena of mesmerism, including those of the sleep, are due to the same cause, in so far as they exist at all; but they have not studied these, they do not even know what they are, or they could never ascribe to the imagination things with which it has nothing whatever to do. The secret reason is, that they thus fancy they escape the nauseous necessity of admitting an external physical agent, the existence of which is as certain as that of electricity, as the commonest facts shew. The first part of my paper is designed to shew how entirely ignorant they are of the facts to be explained, which is no wonder, since they have never looked at them. This, you will see, is the position of Dr. Simpson, Dr. Bennett, and their followers. The second part is devoted to the extermination of the wretched fallacy of bank-note challenges, &c., one of which, to the extent of £500, is ascribed, whether truly or not I cannot say, to Dr. Simpson. He has never alluded to the subject to me. There cannot be greater nonsense, and yet I am every day bothered about this trash, even by those who call themselves mesmerists, but who if they knew anything of mesmerism, know nothing of logic or common sense.

Ever yours faithfully,

WILLIAM GREGORY.

The disputed question of mesmerism has now, in this country, passed into a new phase of its progress. Not many years ago, the whole of the facts alleged by mesmerists were denounced as flagrant imposture and miserable humbug, because, in the opinion of the critics, they were impossible, and to admit them would contradict all the laws of nature. Every one must have heard, times out of number, the remark,

that no absurdity could be greater than to believe that one person could throw another into a state of sleep or coma, simply by mesmeric passes or by gazing, with or without contact. That one man should, by these or similar means, or in any way whatever, be rendered subject to the will of another, and incapable of resisting it, while yet able to reason upon his condition, was said to be not only absurd, but dangerous, as annihilating man's free-will. No one but a fool could believe that a mesmeriser had the power of causing his patient to see with his, the operator's, eyes, to perceive his sensations, to think his thoughts. The notion, that the patient could sympathize with persons with whom he was placed *en rapport*, with or without contact, was only fit for Bedlam. As to clairvoyance, in its various forms of vision without the use of the eyes, vision through opaque bodies, vision at a distance, introvision, intuitive perception of diseases or of remedies, retrovision, and prevision, no doubt could be entertained that the whole thing was the result of imposture. Such, according to our personal experience, which is confirmed by abundant recorded testimony, was the language of sceptics of all kinds, and more particularly of medical men, down to a very recent period. It is worthy of notice, that those who proclaimed the above opinions most loudly and most confidently had notoriously no practical knowledge of the subject. They had not investigated it for themselves, and felt secure in their position *a priori*, the most untenable, surely, that men can occupy in questions of fact. Animal magnetism had to pass through the stage of virulent opposition, without enquiry into its merits, and founded on a foregone conclusion, which inevitably awaits all discoveries in natural science.

But the scene has changed. Mesmerism has passed through a large portion of that stage of its history; or rather, a large part of mesmerism has left that stage, and entered on a new one. How has this been brought about? Partly by the slow, but sure agency of time; but chiefly because accidental circumstances have led many who were previously sceptical, to see and examine for themselves certain facts, which up to a recent period they had rejected without due enquiry. The result has been, that these enquirers have seen those facts, and now declare that it is impossible to doubt them. The class of facts here alluded to is that which has most abundantly been called Electro-biological; and when Sir David Brewster, in his recent address to the Philosophical Institution of Edinburgh, declared to his audience that these phenomena must be admitted, he was only expressing the senti-

ments of a large number of persons who, like himself, had been little more than a year before, utterly sceptical as to these very phenomena. But Sir David Brewster and many other gentlemen had in the interval availed themselves of the opportunity of investigation afforded by the visits to Scotland of Mr. Lewis and Dr. Darling, who exhibited the phenomena in question on persons in the waking state.

Before proceeding further, it is necessary to state, that every one of the phenomena exhibited by these gentlemen, and also by many who imitated their modes of proceeding, had long ago been described as occurring in the magnetic or mesmeric sleep, and were quite familiar to all practical mesmerists. They had been fully described in many works on mesmerism, and had, along with the mesmeric sleep itself, been unhesitatingly and without enquiry, rejected by many, perhaps all of those sceptics who now admit them.

Moreover, it is to be noted, that all the experiments of Dr. Darling, and all the public experiments of Mr. Lewis, belong to the class of suggestive phenomena, in which the operator, by command or by suggestion, directly and avowedly acts on the mind or imagination of the patient. The phenomena produced by thus acting on the imagination had, as above mentioned, long been observed in the case of persons in the mesmeric sleep. Nay, it will be found, on examination, that they had also been recorded as occasionally presenting themselves in persons in the waking state. The only thing new, presented under the novel title of electro-biology, was the remarkable fact, that the state in which command or suggestion operates on the mind of the patient, may easily be produced without throwing him into the mesmeric sleep. This state is called the impressible state.

Such, then, is the general state of matters. There may be produced in a large number of persons, whether as accompanying the mesmeric sleep, or in the waking condition, an impressible state, in which the patient is subject to the expressed will, command, or suggestion of the operator, which he cannot resist. His sensations, emotions, memory, fancy, belief, his muscular movements and bodily sensibility, are all completely under command. This is now recognized as certainly true of persons who, in all respects, except the one to which the command or suggestion refers, are wide awake, and in full possession of their bodily and mental faculties. Of course, those who have often seen and have been satisfied of this, cannot hesitate to admit that it may also be, as it undoubtedly is, true in the case of persons in the mesmeric state.

Let us now consider for a moment what the facts are, which are thus at last recognized, as occurring in the waking state, after having been so long and fiercely denied as accompanying the mesmeric sleep.

I. The impressible state is produced in the patient by his gazing fixedly at an object in his hand or elsewhere, and possibly, or even probably, in consequence of the concentration of his thoughts, and the accompanying stillness. Or it may be produced by the operator's fixed gaze, while the patient's eye is also fixed on the operator. Or, further, it may be found as a characteristic of the mesmeric sleep, however that may have been produced. Or, finally, it may be found to exist spontaneously in certain individuals. In the two first methods it is, in all probability, induced by an internal change in the patient's nervous system, caused by what may be called an appeal to the imagination, or, in other words, by the physical effects of fixed gazing on the nervous system of him who gazes. When the mesmeric sleep occurs in consequence of passes, gazing, or contact, the same explanation applies; but when that sleep is caused without any appeal to the imagination, as we shall see it may, we are not entitled to ascribe to that cause the impressibility of the patient. Neither can we do so in those cases in which the patient is naturally impressible. But it is certain, that in the greater number of cases the impressible state is produced by means of an appeal to the imagination of the patient; and when he is in that state, the very character of the phenomena now to be described consists in their connection with, and dependence on, the imagination; that is, on mental impressions made on the patient. For this reason, we call them the phenomena of suggestion, or suggestive phenomena.

II. The impressible state being present, we find, in a large proportion of cases, that the muscular powers of the patient are entirely under control. The operator has only to command, or to suggest, in a tone of firm conviction of his power, that any muscle or series of muscles shall act or shall be incapable of action, and the result follows. The patient clenches his hand, and cannot open it; or opens it, and cannot shut it: he is compelled to sit down and rendered unable to rise, or he must rise and cannot sit down. He is desired to strike out at the operator's face, but cannot touch it if the operator tells him that he cannot; his blow falls short, or passes to one side or other; he is unable to perform that easy act, but that only. He is rendered unable to pick up a bank-note, which is his if he can only seize it; or when it is placed

in his hand, he cannot drop it if not permitted to do so. He cannot jump on, but comes down before or behind, or to one side of a handkerchief on the floor. His hand is laid flat on that of another, back to back, or palm to palm, or the tips of his fingers touch those of another, and in neither case can he, if forbidden by the operator, take his hand away. If commanded to move to a certain point, he will overcome any resistance offered to him, or, if overpowered by many men with main force, he will struggle till utterly exhausted. Or again, if told that he cannot move, no inducement can prevail on him to do so. His will is exerted, but its power is gone, and he looks and feels, no doubt, very foolish. In short, the command of the operator urges to instant and powerful action, or utterly paralyzes one or any number of the voluntary muscles, in spite of all the efforts of the patient.

III. His sensations are equally obedient to the operator. In an instant his whole frame becomes insensible to pain, nay, to touch; the sense of touch is annihilated, and as quickly restored. Or, while the rest of his body is in its usual state of sensitiveness, one finger, one hand, one arm, one leg, or both, or the head, or any other part, is struck with instant insensibility. When that member is pricked, pinched, cut, or burned, he knows nothing of it, unless he happens to look towards it, and at such a time a limb might be cut off without his suspecting it, provided his eyes were directed elsewhere. Any common object in his hand, a knife or pencil for instance, becomes at the word of command, but slowly and leisurely, burning hot or intensely cold, heavy as lead, or light as air. The water he drinks becomes milk, beer, wine, brandy, lemonade, punch, soda-water, syrup, or wormwood, boiling hot or icy cold, according as he is told. In a hot and crowded room he is made to shiver with cold, and that so effectually, that in a few minutes his hand feels, even to others, like that of one who has been kneading snow-balls; or on a frosty day he feels oppressed with heat, throws off his coat, is drenched in perspiration, flushed and hot to the hand; according to the orders of his tormentor.

IV. In like manner, his eyes deceive him. He takes a piano-forte for a horse, a watch for a snuff-box, a man for a child, a lady for a gentleman, a friend for a stranger, but only in obedience to the suggesting voice. He will insist that the clock before him marks half-past four, when the hands point to noon, or *vice versa*, if told so. He will see all manner of things and people before him, where none of them are. He will see and bag, too, game, invisible to all eyes but his. He will see a balloon rising from the floor, and

follow it with his eyes through the roof or window till it is lost in the heavens; and he will likewise follow the aerial voyage of Mother Bunch on her broomstick, or of Mephistopheles hurrying through the air to the Brocken on the back of a goat. His ears are equally under control. At the word of the operator, he hears the sweetest music, the loudest thunder, or the most eloquent speech. And the same word can render him both blind and deaf. He also smells the snuff in a snuff-box, which is really a watch, and not only smells it, but is thrown by it, if the operator calls it high-dried Scotch or Lundyfoot, into a severe paroxysm of sneezing and coughing, which we have seen last for fifteen or twenty minutes. All the senses, in short, are subject to the sway of the operator. It is useless to resist. The patient knows and can tell you that he sees only delusive objects, or hears delusive sounds, but still he cannot but hear, see, feel, taste and smell, as he is commanded. In the case of experiments on muscular motions, the patient often makes superhuman efforts to resist, but finds it all in vain.

V. The memory of the patient is completely under the control of the operator, at whose command the puzzled victim in vain tries to recall his own name, or that of the operator, or those of his relations and friends. In like manner he finds himself unable to recall a single letter of the alphabet, and his countenance, while trying to do so, is ludicrously expressive.

VI. The operator can call up any emotion, by the same simple command. Fear, anger, grief, pride, pugnacity, laughter, &c., are in turn vividly felt and exhibited, in spite of the utmost resistance on the part of the patient, who may in the course of a few minutes be drowned in tears and sore with laughter. He may be made to believe any assertion, and to act in consequence, to quarrel with a bystander for a supposed affront, to fancy himself to be any individual named, and to act and speak in character; to engage in any occupation suggested, such as fishing, shooting, tailoring, painting, singing, spouting, swimming; to take shelter from a storm, and swim for his life in the flood; to fly for safety from a bear, a lion, or a snake; and to become, after drinking water as whisky, so helplessly drunk as to exhibit even the unpleasant physical consequences of inebriety, to stagger and fall on attempting to walk, and in some cases to be with difficulty sobered after a considerable time, his intoxication apparently interfering with his impressibility.

VII. Lastly, the operator can cause his patient to fall into a quiet (not somnambulistic or mesmeric) sleep, in one,

two, or more minutes, according to the command, and in spite of all his efforts to keep awake. In this sleep, the patient neither hears nor answers any one except the operator, when the latter says, "Awake!" Nay, the loudest noises at his ear, as well as pulling, shaking, pinching, &c., fail to awake him, till the magic word is spoken, or the allotted time has expired.

Such are the facts, the phenomena of suggestion, which, under the name of electro-biology, are now admitted to occur in persons in the waking but impressible state; and many more, analogous to these, might be mentioned. All those above described have been witnessed by hundreds, by thousands of intelligent persons; we ourselves have often seen every one of them.

Surely we have here a body of most striking and wonderful phenomena, worthy of our best attention, were it only from the obvious benefit to be derived from the application of this power of suggestion to the purposes of medicine and surgery. How grateful will not many be for the boon of compulsory sleep, or for that of insensibility to pain in the limb to be operated on, without the necessity of losing consciousness!

Now, observe, that the very persons who have recently seen and admitted these wonderful facts, had for many years, without enquiry, denied and rejected the whole of them, as described by mesmerists, that is, as occurring daily in the mesmeric sleep. Had they examined for themselves the phenomena of that state, they would have found the same facts to be true long before electro-biology was heard of.

But the facts being admitted, what is the explanation of them? Here the recently converted sceptics are quite ready with an answer. They are caused by the imagination. If you ask them, what is the imagination, the reply is not quite so ready, but it appears to mean, that the facts are the result of a change in the nervous system of the patient, which change is caused by a mental impression. Now, admitting this explanation, and, in spite of its vagueness, we do not feel disposed to deny it, surely the knowledge that such wonderful effects may be produced by the imagination is not only new but of great practical value.

But if we ask, further, how the imagination acts in producing these results? how it happens, that a man's hand, his foot, or his memory is paralyzed by acting on his imagination? how his imagination acts in subjecting him to the will of another, or in making him see imaginary objects as real,

and real ones different from what they are, or taste water as wine or tea? we think it will be found that this boasted explanation amounts only to this, that the patient's mind is appealed to, and somehow concerned in, the matter. But it is difficult to see how this should diminish the value of the phenomena, as physiological and psychological facts. In short, we may admit this explanation, which amounts to declaring that suggestive phenomena are phenomena of suggestion, a proposition which we trust no one will be found hardy enough to dispute.

Here, however, arises another question; namely, are *all* mesmeric phenomena suggestive? It would appear that the formerly sceptical physiologists, who now admit the phenomena above described, are of this opinion, and having found the imagination a key to the facts which they have seen, conclude that it must suffice for all the rest, which they have not seen, for all the forms of sympathy and clairvoyance so far as these may be true. But this is not quite so clear. Have these gentlemen studied the facts? Have they found that in these, as in those of suggestion, the mind or imagination of the patient is always appealed to? We rather think not, for we, who have examined them, have met with numerous facts in the production of which suggestion has no share whatever. How then does it happen, that they, who have not even seen these alleged facts, are so easily satisfied on this head? We rather imagine that it is because the imagination theory which we admit to apply, and have ourselves applied, to the phenomena of suggestion, (although it hardly explains them quite satisfactorily,) will enable them, if extended to all the phenomena, to get rid of the obnoxious idea of an external physical agent, or, as it is called, a magnetic fluid. But we need hardly say, that if this is to be done at all, it can only be by a careful study of all the facts, and by proving that all are equally dependent on mental impressions. We shall now proceed to examine this part of the subject.

The first remark we would make is, that, even in those experiments in which an appeal is made to the imagination of the patient, by command, suggestion, or otherwise, the best cases are not those in which a lively imagination is observed. On the contrary, persons of a very lively and excitable temperament are less easily operated on, and the best subjects are those whose minds are sluggish and passive. We do not mean to say, that the latter are not impressible, and easily impressed; but that a vivid imagination is an obstacle to impressibility, rather than a help to it. All experienced

magnetizers know this, and find, in consequence, a larger proportion of impressible subjects among illiterate peasants than among persons of active intellect and high imaginative powers.

But, secondly, many phenomena occur in which no appeal is made to the imagination of the patient. Thus, for instance, infants, sleeping persons, and animals, may be strongly affected by gazing or passes without contact. Dupotet states that sleeping persons are peculiarly susceptible to magnetic action. We have seen sleeping children and sleeping animals strongly affected by gazing, as well as by passes without contact. The report of the Committee of the French Academy of Medicine (reporter, M. Husson) in 1831, which Mr. Colquhoun has published, not only admits the fact that physical magnetic effects are produced without the knowledge of the patient, and consequently without appealing to his imagination, but actually deduces from the fact the logical inference, that the theory of imagination, proposed in the report of 1784, is quite inadequate to explain it.

Thirdly ; it is a matter of frequent experience with practical magnetizers, that persons who have at first been thrown into the mesmeric sleep by the usual processes, and who exhibit a high degree of susceptibility, may be put to sleep without their knowledge. We have ourselves seen and done this, and cannot entertain a doubt of the fact. Nay, it has happened frequently, and on one occasion at least in our own experience, that when the mesmeriser has been acting on one patient, another patient, in a different room, and not aware of this, has not only experienced the influence, but has been put to sleep. When this happens, it is frequently observed that the effect on the patient actually operated on is diminished, or altogether neutralized.

Fourthly ; blind persons may not only be acted on and put to sleep, but this may be done without their knowledge. Dr. Esdaile mentions an instance of a blind man, whom he could at any time throw into coma without his having any idea that he was acted on, and this not only through a wall, but at the distance of 80 yards. We have ourselves seen a blind patient strongly affected, nay, put to sleep by our silent gaze, while he was engaged in conversation with another person. The same patient, while conversing, has also been put to sleep by another operator, who was trying at some distance, unknown to the blind man, to put another to sleep. This we have seen, and the same patient could distinguish, when thus accidentally or unexpectedly affected, the person whose influence put him to sleep, by the very different sensations he experienced from the two operators.

We see, therefore, that the mesmeric sleep may be produced without any appeal to the imagination. We might add another proof of this, namely, the fact that, in some susceptible cases, magnetized or mesmerised water will produce the sleep, totally unknown to the patient; while unmagnetized water, if given as magnetized, and therefore aided by a direct suggestion, will fail to do so.

And this leads us to consider the phenomena of the sleep, once produced, whether by a direct appeal to the imagination, that is, *with* such an appeal, or without it, as we have seen it may be.

This mesmeric sleep, in one stage, is identical with spontaneous somnambulism, and it is well known that the recorded cases of sleep-walking (see Colquhoun's *Isis Revelata*, and his translation of Wienholt's Lectures) afford many proofs of the existence of powers unknown to the waking state. New senses, as it were, are developed, and influences are perceived and recognized, by which the same persons, if awake, would not be affected. Taking, here, artificial somnambulism, the first fact we would adduce is the power of instantly and with certainty distinguishing water, or any other object, which has been mesmerised or magnetized, from such as has not. If a glass of water be mesmerised by the hand or breath, or magnetized by a magnet, or by a crystal, or by a current of electricity, or by means of a wire connected with substances in a state of chemical change, &c., &c., and if this glass be placed among any number of others, exactly similar, except that they have not been so acted on, and all this in the absence of the patient, he will, without hesitation, pick out the mesmerised glass from all the rest. This simple experiment we have tried very often, with every precaution, and have never seen it fail, although there may be some persons who, in the sleep, do not possess this power. Nay, it has been shewn by Reichenbach, that many sensitives possess the faculty of distinguishing mesmerised water even in the natural waking state.

Now, we maintain that this one experiment is alone sufficient to prove that there does exist a something external, whether we call it a fluid, an influence, an imponderable, or a form of motion, which may be communicated by the human hand to water, and if to water, then to other substances, including the human nerve. But it also proves that there are facts beyond the reach of the imagination theory; for here, not only is the imagination not appealed to, but if we try to mislead the patient, he detects the truth, in spite of our suggestion or appeal to his imagination. We recommend to

those who now so loudly cry out that all mesmeric phenomena, as well as those called biological, are produced by the imagination, to try this experiment, as we have done, before they make so sure of their explanation. It has been tried by others, times out of number, and, in our humble opinion, it demonstrates the existence of physical emanations perceptible by the sensitive nerve, and capable of passing from one person to another. It is a fundamental and most important fact, easy of verification.

The second fact we would mention, as bearing on this question, is that of the existence of luminous emanations from magnets, crystals, the human face, hands, and breath, and in a lower degree, from all natural objects. These luminous emanations are visible in the dark to many waking sensitives. We know of one lady, who perceives them so brightly and so constantly, that she is afraid to sleep in the dark; and we know many, who see them from magnets, crystals, or the hand. All persons in the mesmeric sleep, so far as our experience goes, see them, and the more sensitive perceive those of magnets, crystals, and the hand or face, even in daylight. And so far is the imagination from having any share in this phenomenon, that it is hardly possible to throw a person into the mesmeric sleep, without having our attention called by the patient to these luminous emanations. And a few cases will soon convince the enquirer that these sleepers describe a real external phenomenon; for each spontaneously gives his own account of them, and never fails to notice the bluish tinge of the light at one pole or on one hand, and the reddish tinge on the opposite one; as well as, in the case of great power in the magnet, crystal, or hand, or extreme sensitiveness in the patient, the occurrence of all the rainbow tints at both poles; red, however, predominating at the positive, and blue at the negative pole. An ingenious writer in the *North British Review* has attempted to explain the beautiful general agreement of numerous observers, by the supposition that the luminous appearances described by them are altogether imaginary, excited, it is to be presumed he thinks, by suggestion acting on a very excitable nervous system.

Now we do not hesitate to say, that such an agreement, occurring, as it has done in the experiments of Reichenbach, in at least 100 different waking sensitives, the majority of whom were healthy and who were not subjected to leading questions, but left to tell their own story, and who, in a perfectly dark chamber, followed in their descriptions the changes caused in the light by moving the magnets, or approaching other bodies to them; or in the light from wires, which, out-

side of the room, were alternately in contact with, and separated from, magnets, crystals, hands, metals, heat, light, electricity, chemical action, &c., &c., &c., cannot logically be attributed to anything but the existence of a real, external, physical fact. To suppose otherwise, is to admit a degree of coincidence in the fancies of 100 dreamers, which we do not hesitate to pronounce absolutely impossible, both physically and morally. And when we find the observations of these waking sensitives confirmed by all mesmeric sleepers, without the slightest knowledge of what others have observed, and without any questions, leading or otherwise, being asked, we regard the evidence of the external, objective, existence of these luminous emanations, and consequently of their cause, as thoroughly established. Nor must we forget that we have, in the sensations already spoken of as caused by mesmerised water, &c., an additional body of evidence to the same truth.

The third fact we shall adduce is also observed in the mesmeric sleep, but is known, too, as a spontaneous phenomenon in the waking state. We allude to that extraordinary sympathy with another person, by which the patient perceives all the sensations of that other person. There are many susceptible sleepers, who, if they be in contact with the hand of another, will instantly tell what sensation, painful or otherwise, that person feels, and this, by feeling the same on the same spot themselves. If a person hold the sleeper by one hand, and the other hand of the operator be pinched, pricked, cut, or burned, unknown to the sleeper, the latter not only feels it, but complains loudly of the injury, and fixes at once on the suffering spot. This we have seen and tested very often. But a still more remarkable fact is, that whatever the experimenter tastes is also instantly perceived, and often named. Nay, we have seen a sleeper suffer acutely from nausea when the other tasted a nauseous drug, without any suggestion whatever, nay, although it was said, loud enough to be heard by the sleeper, to be sugar, or an orange, or a fig, &c. Such facts evidently prove the existence of sympathy or community of sensation by contact, and we cannot form any idea of their causes which does not imply a physical influence, or at least an external influence, acting on the nervous system of the sleeper.

But when we see the very same results, as we may see in some peculiarly susceptible cases, occurring without contact, this conclusion is as it were rendered palpable and irresistible. We have seen the sleeper feel and taste everything felt and tasted by the operator, while the latter stood at several yards distance, and was concealed from sight, had the sleeper's eyes

been open, by a door or wall. This fact has very often been observed and recorded; and it has often happened that the sleeper has felt and described accidental pains or sensations of the operator, and has drawn attention to the fact. Here again, the imagination theory fails, and we are compelled to admit an external influence.

The fourth fact is this: the sleeper will often exhibit, as indeed many waking persons do, a strong antipathy to certain objects, and to certain persons, and will at once detect their approach in spite of every precaution. We have often seen a magnet thus detected, and we have seen a still more striking instance of it in the case of a large globe of glass, between three and four inches in diameter. One sensitive sleeper would invariably detect this globe, by the disagreeable sensations it caused, as soon as it came within a certain distance of her, whether in front, laterally, from behind, or from above, and would try to escape, whatever might be her occupation. And if it were brought within an inch or two, especially of her head or hands, she would begin to complain of it, and be struck dumb and rigid before she finished her sentence. We took every precaution possible, concealed the globe before she entered the room, never alluded to it, but spoke of other matters. In vain. If concealed near her, she was sure to discover it, and if prevented from removing, became rigid all over. We saw also a strong effect produced by it on a powerful mesmeriser, who experienced such unpleasant sensations from holding it near his face, that we could not induce him to repeat the experiment. It had nearly sent him to sleep. But we managed to conceal it on a sofa on which he sat, on another occasion, and soon perceived that he was uneasy. At last he changed his place, and on subsequent enquiry told us, that he had done so because he felt the same unpleasant sensations as when looking at the globe. Similar facts are very frequent with mesmeric sleepers, and it is well known that many persons, in the waking state, have strong antipathies to certain animals or minerals, or plants, and can detect these if ever so carefully hidden. Many persons have been able to tell that a cat was concealed in the room or the house, by the painful sensations it caused them. Listen the comedian was, as we have been told, one of these. It is, we think, impossible to account for such facts, except by admitting the existence of an influence or emanation, capable of passing from one body to another. At all events, suggestion has no share in them. Were we to hazard a conjecture on the subject, it would be that suggested by Reichenbach, namely, that the influence in question being polar, but in all objects one pole

exceeding the other in power, each individual has his own place in the scale, being more negative than some, and less negative or more positive than others. Now in the case of polar forces, it is well known that like repels like, and that opposites attract each other. If therefore the emanations of a cat be highly negative, antipathy will be felt by a person in whom the negative influence also predominates, and sympathy of the positive influence prevail; and *vice versd*. In most cases, the two opposite poles are in an average condition, and no marked effects ensue. But it is very probable that in the sleep the balance is disturbed; hence the sensitiveness of the sleeper to such bodies as have exalted polarity.

Fifthly; it is a well-ascertained fact, which we have frequently verified, that persons in the mesmeric sleep are affected in a peculiar manner by certain metals, while the action of other metals is quite different. Thus, one sleeper, if gold be brought in contact with her hand, or even into close proximity with it, is so strongly acted on that her fingers are firmly clenched and become so rigid, that the hand cannot be opened by force. And this occurs, not only without her knowing what the metal is, but when she is allowed to suppose it to be another which has no such action. If now, without the patient's knowledge, steel be substituted for the gold, the hand is gradually relaxed, and even before this takes place, she detects the change without contact by the sensation produced. Here again the imagination is not concerned in producing the result. Cases of this kind are very frequent.

In the sixth place; we have often seen persons in the mesmeric sleep, who could see and describe correctly what was done behind them, or otherwise out of the range of their vision had their eyes been open, whereas their eyes were fast closed, turned up, so that when forced open only the whites were visible, and moreover insensible to light. In other words, we have often seen and tested the fact of vision without the use of the external eye. This fact is observed in natural somnambulists, and the evidence for it will be found in a clear and compendious form in *Wienholt's Lectures on Somnambulism*, translated by Colquhoun, independent of artificial somnambulism. When a person with closed and insensible eyes perceives, both in daylight or in the dark, and sleep-walkers often do so better in the dark, the objects which surround him; when his motions and actions are readier and more exact than in his waking state, nay, when he performs feats of climbing, keeping his balance in dangerous positions, writing, and various handiwork, which in his ordinary state

are beyond his powers, it is impossible either to ascribe this to imagination, or to doubt that he has a peculiar means of perception of external objects. And this implies some external influence which finds its way to the sensorium commune.

We have seen mesmeric sleepers, without the slightest attempt to use their closed and insensible eyes, discover the contents of sealed packets and closed boxes, either by putting these on the head, or holding them in the hand, and sometimes by laying them on the epigastrium. We have seen the contents, unknown to any one present, described with the minutest accuracy. In Major Buckley's remarkable experiments, upwards of 100 highly educated persons have read mottoes, enclosed in nuts and boxes, the nuts being procured at various shops by different persons who were totally ignorant of their contents. Hundreds of mottoes and thousands of words have been thus read, and many of the readers have never been mesmerised at all, but have found themselves enabled to read the contents of the nuts, &c., by the aid of a light which, when Major Buckley made passes over his own face, and perhaps over the nuts, rendered them transparent to these readers. Can any one suppose that imagination will explain these facts? And is not the natural conclusion from them, namely, the existence of an external influence, greatly fortified by the testimony of Major Buckley's subjects to the luminous emanations?

We have ourselves seen the substance of the contents of a closed letter, unknown to ourselves, and the name of the writer, deciphered in an instant by a sleeper, who placed it on her head, and who could not read. The letter had that moment arrived, and was totally unexpected, and, as we were then trying some experiments on the sleeper, we asked her, before looking at the letter, whether she could tell me anything about it. She gave me at once the whole substance of it with perfect accuracy. Whatever may have been the means by which she acquired this knowledge of its meaning, imagination at least was not concerned; and the very remarkable nature of the letter no one could by any possibility have guessed. But this patient was always extremely susceptible to the influence of handwriting, and could accurately describe the writer of any letter shewn to her.

Seventhly: we have also frequently seen persons in the mesmeric sleep who described, with perfect accuracy, things and persons at a distance, whether in another room, another house or street, or at greater distances still, to the extent of

300 or 400 miles. Some did this with the aid of the writing or hair of the absent person ; some obtained the trace of the absent from persons present ; some from knowing the absent themselves. But in all cases they had a more or less vivid vision of the place and of the people in it ; and in all those we have studied there was convincing evidence that they did so, having once obtained the trace or clue, independent of thought reading. They uniformly stated some facts, afterwards confirmed, which were either unknown to us or to any one present, or even contrary to our firm belief ; and, when they persisted in their own account of a fact, they were always right. No doubt some of these persons possessed the power of thought reading, even when they did not use it : but, granting, for the sake of argument, what is impossible, that they learned all they knew by thought reading, is *that* less wonderful than vision at a distance, or is it more explicable by the imagination ? Nay, is not thought reading itself vision at a distance, and through opaque bodies too ? Surely our mind or its organ, the brain, are not in contact with that of the sleeper, and, if in communication with it, this can only be through some external medium, such as is implied in the facts previously adduced. And, admitting such a medium, distance is a matter of as small importance as it is in the case of light, electricity, or gravitation. But, whatever be the true explanation of the facts, and they are facts which every patient enquirer can verify, they cannot be explained by the theory of imagination. For the sleeper evidently perceives for himself, and, in spite of suggestion, or of leading questions, or of direct contradiction, adheres to his story, and, as we have often seen, is found to have been right. In the Appendix to Mr. Colquhoun's historical work on Magic, Witchcraft, and Animal Magnetism, just published, will be found a very beautiful case of vision at a distance in a young lady of Edinburgh, the operator being a gentleman of high character and literary standing, who, before he mesmerised this young lady on that one occasion, had never even seen one person in the mesmeric sleep. In that case the sleeper was found right on disputed points. We ourselves have seen, within the last six or seven months, and repeatedly tested, three or four most interesting cases of the same kind, in which the same fact presented itself. And we have also lately seen a sleeper thoroughly blindfolded play cards, beating all opponents, dealing more rapidly than they, and reading their hands as easily as her own. We confess ourselves utterly at a loss to perceive how imagination, granting it to have pro-

duced, or to have had a share in producing the mesmeric sleep, can explain facts like these, which, we repeat, are well established facts.

Eighthly : we have also had frequent opportunities of seeing the interesting facts of medical or rather physiological and pathological intuition. We have heard uneducated persons, in the mesmeric sleep, describe in their own language, which although not technical was usually superior to their waking speech, the structure and functions of their own bodies, in a manner truly striking. We have seen them do the same for persons *en rapport* with them, and point out with singular accuracy the weak or diseased parts, so as to astonish those who best knew the truth. We have seen this repeatedly done, in the absence of the persons whose symptoms were described, from their hair or handwriting, and, in one remarkable case, without farther aid than the name and residence of the sufferer. We have seen the sleeper go over the whole of his own person, and point out, as he did so, the parts in which pain was felt by the other party, whom he had never before seen or heard of. We have seen two sleepers, unknown to each other, give the same account of the cause, the precise nature of the treatment, and the cure, of an accident occurring at a great distance from either of them : and their statements were in all points confirmed. One of these sleepers was told that an accident had happened, but nothing more. The other discovered it on being simply asked to visit the sufferer, which she was in the habit of doing in her sleep. The imagination theory is quite inadequate to explain these and hundreds of similar facts, which are recorded by trustworthy observers.

We might go on to adduce many other varieties of mesmeric phenomena, equally beyond the reach of that theory. But this would be tedious, and is quite unnecessary. Those already given are sufficient to establish our proposition, which is, that, granting that the imagination suffices to account for the phenomena of electro-biology, or, more correctly, those in which suggestion is employed, there are yet many facts which cannot be brought into that category. Those physiologists, therefore, who, after having long denied the suggestive phenomena, when observed and described by the cultivators of animal magnetism, as occurring in the magnetic sleep, now admit them, under a new name, as occurring in the waking state, are mistaken in supposing that the same explanation applies, or can apply, to *all* mesmeric phenomena.

This mistake has arisen from their very imperfect and partial acquaintance with the phenomena to be explained.

Had they studied the phenomena of the mesmeric sleep, as they have those of suggestion in the waking state, and this, as we know for certain, they have not yet done, they would have been less confident in their theory, or at least in the extent of its application. And we cannot doubt that, when they shall have done so, they will find themselves compelled to acknowledge the existence of facts which that theory is utterly inadequate to explain.

It is of no avail for them to deny the facts here adduced, because they regard them as impossible, or because they cannot bring them under their favourite hypothesis. Such conclusions, *a priori*, and more especially when the alleged facts have not been investigated by those who reject them, have no logical value whatever. They denied also till a very recent period the very facts which they now admit, and yet these facts are true; nay, they were as true when described by the mesmerists as occurring in the sleep, as they are now. We know, in addition, that these particular phenomena may easily be produced in the waking state, but the phenomena are identical. And surely those whose account of these truly wonderful and long rejected phenomena are now found to have been accurate and faithful may expect that their statements concerning other equally wonderful phenomena will also, when examined, prove to have been equally faithful and true to nature. Such, we predict with that confidence in the truth which is given by the consciousness of earnest and honest efforts to ascertain natural phenomena, will sooner or later be the inevitable result. We cannot say what may ultimately be found to be the true explanation or theory of those facts to which we have drawn the reader's attention, and of many others which our limited space has prevented us from detailing; but at least we may say that, so far as our present knowledge extends, the imagination theory will not supply the desired explanation.

We may even go farther, and say that, had the phenomena exhibited by Mr. Lewis been carefully studied, although most of them belong to that class of facts in which direct suggestion or command is employed, others would have been noticed, not less certain, in which no suggestion was or could be employed, and some in which it is difficult to see how the imagination could produce them. This may be comparatively easy in the case of voluntary muscles and voluntary actions, although, even in these, the mere fact that the imagination is appealed to is no proof that it *is*, but only that it *may be*, the cause of the phenomena. But when the involuntary muscles and motions are controlled, when the pulse slackens and

stops, when the iris becomes fixed and ceases to contract on the approach of a candle, and this, too, when no hint has been given of the operator's intention, beyond the fact of his acting generally on the patient, who moreover may be quite ignorant of the nature of the pulse, and have never heard of the iris or its functions; when such facts occur, and we have often seen them produced by Mr. Lewis, it is difficult to see how the imagination, which moreover is not apparently excited at all in many cases, should produce them. In many cases, besides, where Mr. Lewis's operations do powerfully excite the imagination, no results whatever are obtained: and we have already stated that the most favourable state of mind is that of quiet passiveness, and that a lively imagination is a great obstacle to success. But what is to be said when the same operator, after having succeeded in affecting a patient, after this patient has left the house and gone home, succeeds in causing him to return by mere volition, and the patient, forcing his way back, comes up to the operator and there stops, being by this time in a mesmeric sleep, or analogous state, and can only say, when awakened, that he felt he was wanted? This fact Mr. Lewis has repeatedly exhibited. It must not be confounded with another experiment, in which he commands a person in the sleep, or under his control for for the time, to return at a fixed hour next day: which he does, although when awake he not only does not know that he has been commanded to do so, but also when he declares that he will not obey. He finds himself, however, compelled to do so, and when the time comes is deaf to all other considerations. Here suggestion is employed, but in the former case nothing of the kind occurs, and yet the influence of the operator is felt and obeyed.

We consider this fact, and that of the influencing or controlling the involuntary motions, which no man can control in himself, however vivid his imagination may be, or however strongly excited, to warrant us in stating that even Mr. Lewis's experiments, which are generally admitted, and have been seen by many thousands, although chiefly suggestive (so far as publicly exhibited) do yet include facts in which suggestion, or the imagination, is either excluded or incapable of producing the result.

Again, while we admit the existence of suggestion in most of the biological phenomena, and while we do not object to attributing them to the action of imagination, it must not be supposed that this supplies a complete explanation of the facts. What is imagination? How is it affected by the process employed? and how does it produce the results? When

we try to answer these questions, we find that we are not farther advanced in the explanation of the phenomena of suggestion than we were before. It is certain that in many cases the imagination is not observed to be at all excited, and the patient reasons calmly and logically on his sensations. He feels an influence which he does his utmost to resist, and yet is compelled to yield, as many have told us. Does this look as if an excited fancy (which is the common notion) were the cause? And, even if we could shew that an excited fancy was always present, it would still be necessary to ask how it is excited, and how, being excited, it produces the results. In fact, when we analyse the terms we use, we shall find that when we ascribe an effect to the action of suggestion, or command, or the imagination, we merely mean that the effect is the result of an impression on the nervous system, conveyed through the mind of the patient. But such an impression on, or change in, the nervous system implies something physical, such for example as a local excess or deficiency of nervous influence, or, if you will, of the nervous fluid. And, if we suppose, for a moment, that the nervous influence or fluid is either identical with, or closely allied to, the magnetic influence or fluid, as some have even tried to identify it with the electric or galvanic influence or fluid, then we can see how the suggestive phenomena and such mesmeric phenomena as are not suggestive may yet depend essentially on the same cause, namely a change of distribution in the nervous (or vital) influence (or fluid.) When suggestion acts, this change is altogether internal and subjective; and when similar effects are produced by external causes, without suggestion, then the change of distribution or equilibrium in the nervous influence depends on an addition or subtraction of that influence, effected *ab extra*.

On the whole, we conclude that the theory of imagination can at most be applied to the suggestive phenomena; that, while there is no great objection to its being thus applied, we gain nothing by doing so, but simply give a new name to these phenomena, the real cause of which we do not know, and which may depend on a physical cause, operating internally, identical with that which is supposed to act externally.

As we began by stating, a great step has been gained. A very large number of most wonderful phenomena, many of which have an obvious and direct bearing on the treatment of disease, are now fully admitted as facts. Although analogous facts had here and there been recorded by physiologists, they had been entirely neglected in practice; and it is to the

cultivators of animal magnetism that we are indebted for this extension of our knowledge, and for the means of producing with comparative facility, and on persons in the waking state, these phenomena of suggestion, which are ascribed to the imagination. This we have heard repeatedly acknowledged by physiologists and professors of physiology, although, as usual, the cry is heard in some quarters of "We knew all this before." But a perusal of the standard works on physiology, in which these (so-called) effects of imagination are either entirely omitted, or briefly alluded to in notes, for they hardly ever occur in the text of such works, will enable any one to decide this question for himself, even if the opposition of physiologists and physicians to the facts, down to a very recent period, with some exceptions of course, were less notorious than it is.

We have hardly alluded to the curative agency of mesmerism, but it is obvious that the influence which is capable of producing the admitted suggestive phenomena, whether we call it imagination or not, must be a valuable and powerful agent in the treatment of disease, more particularly of diseases of the nervous system. If the imagination can do all this, then every medical man is bound to study the imagination, and to learn how to use it as a means of cure. No physician doubts of the importance of engaging the imagination of his patients, if possible, in his favour; and here he may find the means of doing so to an extent formerly little dreamt of. Surely those teachers who admit the phenomena of suggestion, even if they go no farther, must feel the necessity of studying and of teaching them to their pupils. If not, their pupils will do so for themselves, and leave their teachers behind.

We have endeavoured in the preceding pages to explain the exact state of the question of mesmerism, as it now stands in this country, and more especially in relation to the explanation or theory which is at present the fashionable one among those who formerly denied the whole of the phenomena but now admit a part of them, the only part which they have duly examined. We have shown that this theory, even if admitted in regard to the acknowledged suggestive phenomena, furnishes no satisfactory explanation even of these, and that there is a still more extensive and more wonderful class of phenomena to which it cannot in any way be applied. We might here stop, but we think it desirable to notice a very widely diffused fallacy, which is continually flung in the faces of the cultivators of animal magnetism. We allude to the proposal of money challenges, not bets,

but challenges, in which a sum of money is offered to any clairvoyant who shall perform a specified feat of lucidity.

Of all the objections or arguments which are now brought forward against the truth of animal magnetism, by far the most frequent at the present time is that derived from the neglect or non-acceptance of such challenges. This of itself indicates a material change in public opinion. The cry is no longer, "Humbug! Imposture! Delusion!" but "Why don't you gain the £100 bank-note of Sir Samuel Sceptic, or the £500 of Dr. Settlem?" Many of those who thus urge us believe in the existence of lucidity, nay, have themselves seen or produced it. Many others would, they say, be entirely satisfied of its truth, were such a challenge accepted and won; and others again are confident that the result of the trial would for ever exterminate the pestilent heresy of mesmerism.

Now all these parties appear to us to be wrong in the notions they entertain of the value and probable results of such trials, whether successful or otherwise. And we shall now endeavour to show why we differ with them on both points, and why we hold mesmerists to be perfectly right in declining all such challenges.

In the first place, all the money challenges of which we have heard apply to the power of reading written or printed words shut up in a box or envelope. Now this power undoubtedly occurs, and has been witnessed by many. But still it is one of the rarer phenomena. Thus we have seen several lucid subjects who possessed the power of vision at a distance, yet who could not read a closed letter, which latter feat would seem to require, if not a higher, yet a different state. In some of these cases, the attempt to read a closed letter caused great fatigue. In the case above alluded to, in which the clairvoyante accurately described to us the contents of two sealed packets, which in one of them were unknown to ourselves, these were not written words, but solid objects; in one a small flint arrow-head, in the other a bit of silk. And this patient cannot read anything save perhaps her letters in large capitals, if so much. When the same patient told us the substance of a letter, unknown to us, it was not by reading it, but apparently by sympathy.

Moreover, it would appear that operators vary much in the kind of lucidity they produce. Some never produce vision at a distance; others often do so. Some often produce introvision; others never. And few, comparatively, produce this particular form of lucidity. Of all known mes-

merists, Major Buckley has the greatest success in this way, for all his subjects may be said to acquire the power of reading in nuts, boxes, closed letters, &c., and many of them do so without being themselves mesmerised, as we have already stated. Thus it happens, in the experience of many, that, while there is great lucidity, it takes other forms. Major Buckley's subjects, on the other hand, being persons of the higher class of society, will not allow themselves to be publicly exhibited, and in particular will not submit to be treated as probable impostors. The proposers of money challenges notoriously regard lucidity as imposture, at least many of them do so; and we cannot expect persons of honourable character to submit to a test, the application of which implies that they are, or may be, guilty of deceit.

Another difficulty is this: that when we meet with a good case, there is the greatest difficulty in obtaining permission to investigate it, and still more to exhibit it, even in private.

No one who reads the simple, straight-forward account given by Major Buckley of the feats performed by his subjects, (see *The Zoist*, *passim*, and Professor Gregory's *Letters on Animal Magnetism*) can doubt that these subjects have, times out of number, done the same thing as is asked by the challenger, without any pecuniary motive. We cannot doubt that they would succeed with the bank-note experiment; but how are they to be got to try it?

But further, supposing all preliminary difficulties overcome, and the result to be successful, we would ask, does this furnish any new evidence in favour of lucidity? It does not; it merely corroborates the existing evidence, already a hundred times established. Does the fact that £100 or £500 is paid to the reader, convey any stronger proof of the fact according to the known laws of evidence? We answer again, No! and the challenger would very speedily discover this, and mark the deficiency in logic of any one who should maintain that it does. Indeed, the disagreeable operation of "forking out," to use a slang but vigorous expression, especially when the act implied that he had been mistaken, and had perhaps rashly accused an honest man of imposture,—all this would sharpen his perceptions, and he would then see plainly that success in the trial would only add one to a thousand similar facts all as well attested as his one could be. For, after all, what right has he, who rejects the testimony of Major Buckley, of Earl Stanhope, of Mr. Chandler, and a hundred other respectable witnesses of Major Buckley's experiments, to expect that his testimony is to be accepted by other sceptics, because he pays, perhaps reluctantly, a sum

of money. The experiment can only be seen by a few, and the testimony of these is in no way superior to what we already have of the fact.

But we go further, and maintain that those who, *bona fide*, are not convinced by the existing testimony, whether they attribute the result to imposture and collusion, or to chance, *must*, if consistent and logical, and honest, reject this fact also, unless they have themselves seen it, and this, of course, only a few can do. The evidence being, in quality, precisely the same, cannot satisfy them now, if it failed to do so before; for it was not more, but better, evidence that they required, and how the money renders it better it is not easy to see.

Let us only consider how the existing evidence is received by sceptics, and we shall see that if they are honest sceptics, they must and will reject the result of the challenge. They are acute enough to perceive that its logical cogency is not augmented by the money element, and we are persuaded that, when the desired feat shall have been performed, and some greedy mesmerist will one day perform it, the honest sceptic will shake his head and ascribe it to collusion, or to a chance, a coincidence, as he has done in regard to the recorded facts. We do not mean that he who sees this fact may not be convinced by it, but that his testimony will have no more effect on those who have not seen it than that of others who have seen the same thing without the money has had on himself. We predict with confidence, because the money does not alter the fact, that success in the proposed experiment will be, and with justice, regarded as not more convincing than the recorded evidence of the fact.

But what would happen, in the event of failure? We can hardly doubt that a failure would at once be proclaimed as for ever settling the question. Indeed it is obvious that the sceptics who attach so much importance to the challenge must think so, otherwise the experiment could have no value for them. Yet there cannot be a greater fallacy. In the first place, a failure to obtain an alleged or expected result can, logically, prove no more than this, that we have failed; but by no means that we might not have succeeded, or may not succeed the next time.

This is seen every day in chemistry. It is very easy to fail in the simple experiment of plunging the hand into red hot melted lead or iron without injury; but when we know, and attend to, all the conditions, success is certain. Should the hand be too dry, or too wet, or be too quickly introduced, or too slowly, should the lead or iron be not quite hot enough,

(strange to say) the experimenter will fail, and be severely burned. But what would his failure prove? Nay, what would it prove, if he should try it a hundred times, and never succeed, if another were able to do it with success? Simply that he did not know, or did not attend to, *all* the conditions of success. Every chemist knows, that the finely divided powder of platinum, if a small pinch of it be thrown into a mixture of oxygen and hydrogen gases, all being at the ordinary temperature, heat, a flash of light and an explosion instantaneously follow the contact of the powder with the gases. We have performed this experiment at least a hundred times without a single failure, although it is one of which no satisfactory explanation has been given. But lately, on repeating the experiment, with a portion of the same powder, and with pure gases, it totally failed in our hands. Did we conclude from this that it had not really occurred before, and that the apparent success depended on trick or self-deception? No! We felt sure that some condition had been accidentally neglected. And on farther examination it proved, that the cause of failure lay in the fact, that on that occasion the powder happened to be, as well as the gases, colder than usual (in consequence of a sharp frost), by a few degrees, perhaps not more than five or ten degrees. As soon as this condition was attended to, by allowing the powder and the gases to acquire the average temperature, the experiment succeeded with the very same materials. Now here failure depended on the absence of one apparently insignificant condition; and there are many others, the absence of which might have equally caused failure; such, for example, as a trifling impurity of either gas, or the accidental exposure of the powder to certain vapours, likely enough to float in the atmosphere of a laboratory. And we might not, in some cases, be able to detect *any* cause of failure; yet it would still remain certain, that some such cause must exist; and in strict logic, no number of failures will suffice to outweigh one unequivocal instance of success. Failures, at the utmost, can only prove that we do not know, and therefore have not observed, all the conditions of success.

And if this be true in chemistry, how much more must it hold in such a subject as that of somnambulism and lucid vision, where nearly all the conditions are unknown, and where the subject of experiment, the sensitive nervous system, is exposed to so many causes of disturbance, known and unknown! Is it not evident that in such experiments failure and uncertainty must be far more likely to occur than in those of chemistry? As the best electrical machine, if moist

and in a moist air, will fail to give a spark, while at another time it may yield sparks to the distance of several inches, so the human machine is liable to get for the time out of order, and to fail to-day in yielding the results which it has yielded yesterday, and will yield, perhaps, to-morrow; and this, very often, without our being able to discover the reason why.

If we enquire what are the known causes of failure or uncertainty, we shall find the most marked to be variations in the bodily or mental state of the subject or of the operator, arising from unknown causes of disturbance to health; just as the digestion, the sleep, the artistic or literary powers, may vary from day to day in all men, to a greater or less degree. Secondly; great excitement, whether of hope, fear, or other emotions in the subject, which will often annihilate his powers for the time. Thirdly; the presence and proximity of many persons, who, especially if themselves excited, react powerfully, unknown to themselves, on the sensitive sleeper. Fourthly; the presence or proximity of sceptics, and especially of those who entertain strong prejudices, or of such as consider the subject an impostor, and perhaps kindly intimate that flattering opinion to him, or in his hearing to others. Who can doubt that a sensitive subject, and lucid subjects must be highly sensitive, must be painfully affected by this very common circumstance? Nay, is it not one of the alleged facts of lucidity or sympathy, that the sensitive often discover, without a word being spoken, the thoughts and sentiments of those who approach them? And although this, like the power of reading a closed letter, may be denied by the sceptic, yet the mesmerist knows better, and is at all events, on his own shewing, entitled to point to this as a recorded cause of failure. Some subjects lose all their lucidity if a certain individual be present, even when that individual is not sceptical; but the approach of the strongly prejudiced, and above all of such as express a bad opinion of the subject's moral character, will affect almost all lucid subjects unfavourably, and may cause failure. It has happened, before now, that a sceptic has had his secret thoughts, although uttered to no one, minutely read to him by the patient, whose lucidity has thereby been impaired; and that the sceptic, struck by this, which he knew collusion could not explain, has investigated for himself and become satisfied of the facts which he had doubted (Deleuze). It has also happened that a lucid subject has failed to see the contents of a box held in the hand of one who regarded him as an impostor, and has succeeded in doing so, in the presence of the same parties, when the box was held by a person who believed

him to be honest and lucid. This leads us to observe that it cannot, in some cases at least, be a matter of indifference by what hands the letter or bank-note to be read has been folded up and sealed, or the words to be deciphered written. We have repeatedly seen subjects so sensitive to handwriting, or to the traces left by the hands which had handled an object, as to be much confused in their perceptions thereby. We have seen some who experienced most powerful effects from various handwritings, of different dates, and always the same effect from the same handwriting, if tried at different times without any indication. We have seen one subject rendered rigid and deaf, and deprived of all lucidity, every time that a certain handwriting was tried; and therefore we think it probable that, in some cases, failure might be the result, if the letter, &c., had been made up or written by certain persons, sceptical or not, but more probably if sceptical or prejudiced. The last cause of failure we shall notice as known, is the exhaustion of the subject from previous experiments, or the confusion caused by several different persons having recently operated on him. This last source of failure it is comparatively easy to avoid.

Now every one of the above known causes of failure may occur in the proposed experiment, and any one might be sufficient. And if these be the known causes of failure, how many, in a subject so obscure and so little investigated, may be the unknown and unsuspected causes likely to have the same result!

In fact, every experienced mesmerist knows that, in the higher or lucid stages of the mesmeric state, great variations constantly occur, and failure to do what has been already done are very frequent. No such mesmerist, therefore, will ever do more than undertake to try, and to report faithfully the result on any given occasion. It is the sceptic alone who, not taking the trouble to acquaint himself with the statements of the mesmerist, imagines the clairvoyant to be at all times and in all circumstances equally lucid.

"Neque semper arcum tendit Apollo."

It is the sceptic alone, not the patient observer of nature, who regards the clairvoyant as making pretensions to omniscience. If lucidity, in whatever way we suppose it to be brought about, exist, it amounts to a new sense, or a new mode of perception. It may be that an obscure and hitherto neglected influence or fluid, proceeding from all bodies, is capable of penetrating to the sensorium commune, or headquarters of sensation, without passing through the usual

channels of sense. It may enter through the solar plexus, through the nerves of the scalp, or those of the hand, or those of the general cuticular surface, these nervous parts being in a peculiarly sensitive state. But if we can thus acquire a new sense, why should this be less liable to error than the old? Is it not, on the contrary, obvious, that from want of practice, or from its extreme sensitiveness, it must be more liable to error and confusion than the ordinary senses?

We maintain, therefore, that in such trials of lucidity as are proposed by the money challengers, failure is a probable occurrence; decidedly more probable than when no money is concerned. The lucid subject is naturally excited by the desire of success, by the love of gain, perhaps, (an impure motive in questions of scientific fact, which we should do our best to exclude,) and by the fear of failure, that is, of not gaining the money, and of being, as he probably would be, however irrationally, denounced as an impostor. For these, and the other reasons above given, a failure, on any given occasion, is not only possible, but probable.

We maintain, further, that failure, if it occurred, could prove nothing but that, from not knowing, or not fulfilling all the conditions of success, we had failed. It must therefore be quite inconclusive; but it would notwithstanding be regarded, by all whose prejudices overpower their logic, as settling the question at rest for ever. And thus although the question would remain "*in statu quo ante bellum*," prejudice would be fostered, and fallacy more widely diffused.

We maintain, thirdly, that even success would leave the question, logically, precisely where it was, and would certainly not convince those who *bona fide* reject the recorded testimony to the fact; nay, *could not* do so, since it would add nothing to the cogency, and only an unit to the amount, of that testimony.

It is true that many persons, not accustomed to strictly logical reasoning, would be satisfied with the success of the trial. But this conviction, not being founded on any real addition to the evidence, would not be lasting, since, if the mesmerists did not, the sceptics certainly would, point out the fallacy of attaching any logical cogency to the payment of a sum of money.

Since, then, failure and success would be, and must be, alike inconclusive, challenges of the nature alluded to ought not to be accepted. Were we ever to think of accepting such a challenge, however, it would only be on the following conditions:—

1. The offer of money must be concealed from the lucid

patient, who must only suppose that an ordinary experiment is intended. It would, we think, be best to arrange that neither the operator nor the patient should have any interest in the sum offered, which ought to go, in the event of success, to the Mesmeric Infirmary, or to any other charity. Were the operator personally interested in it, this might react on the patient.

2. The matter to be read should be printed, taken from a newspaper or book, and sealed up by impartial hands. If a bank-note, the same rule applies.

3. The sealed packet, letter, envelope, or box, must be presented to the patient by some person who is either quite impartial, or favourably disposed.

4. No one, except the operator and the person, if a different one, who thus presents the object, is to approach near to, or to touch the patient.

5. No one who is already convinced, without enquiry, and therefore with prejudice, that the patient is an impostor, should either be present or in any way concerned in the experiment.

6. Impartial judges are to be chosen, who shall see that the above conditions are attended to, and declare the result.

Lastly, failure is not to be held, as it cannot logically be held, to decide the question of the truth of lucid vision.

It will easily be seen that this last condition, which no logician can decline, renders the experiment of no more value (as indeed it can have none) than any other experiment carefully made and faithfully reported, as hundreds have been. And consequently the acceptance of such a challenge can have no good result, either in the case of success or of failure, save only as regards the conviction produced in those present in the event of success, in which case it is only one added to the hundreds of recorded cases. To accept the challenge, however, on any condition short of that, would be irrational and absurd.

NOTE BY DR ELLIOTSON.

This very able paper, though instructive to all, is evidently calculated for the inhabitants of Edinburgh and the rest of Scotland rather than for us southerners. True mesmerism has very long been steadily making its way all over England. Demonstrations of it have for years been given in very numerous towns. They have been given among us without end, from 1837 when M. Dupotet had crowded audiences, and

1838 when numbers thronged weekly to see the Okeys and many other exquisite mesmeric patients at University College Hospital: and for several subsequent years I allowed large parties to witness mesmerism at my own house from time to time. *The Zoist* has been regularly published in London every quarter for nine years; and a Mesmeric Infirmary has been in activity for two years in London. England is far in advance of Scotland in regard to mesmerism: and the conviction of the truth is general among us. Since the phenomena under the false and ridiculous title of electro-biology began to be exhibited here last year, very few among us who witnessed these exhibitions with the delusive disks and touchings of certain mysterious spots of the head and hands, and deceptive views, thought, in consequence, of ascribing the true mesmeric effects to imagination, as so many of the Scotch have done, who, up to the hour of the American exhibitions, were in sad and, in the case of medical men, discreditable, ignorance of mesmerism. Even after the publication of Dr. Gregory's mesmeric work, the Duke of Argyll, to whom it was dedicated on account of His Grace having been continually at Dr. Gregory's house to witness phenomena, assured me that he had not seen a single phenomenon which was not referable in his opinion to imagination. The Earl of Eglinton, who is constantly mentioned as having witnessed the phenomena shewn by the Americans in Scotland and become satisfied of their genuineness, has never got any further than the Duke of Argyll and a host of other Caledonians, noble, gentle, and plebeian, and is not satisfied that there are any mesmeric phenomena independent of imagination, as an intimate friend of mine informs me who is well acquainted and on visiting terms with Lord Eglinton. On the 1st of April, 1839, a quarterly mesmeric journal was started at Edinburgh under the title of *The Zoo-Magnetic Journal* (probably by Mr. Colquhoun), but it perished before the end of the year. Mr. Colquhoun's *Isis Revelata* made no impression upon his countrymen. The *Phrenological Journal* of Edinburgh admitted a review, by a Dr. Weir of Glasgow, of a very nice little work upon mesmerism by the estimable Mr. William Lang, then a bookseller in Glasgow, but now resident in South America: and Dr. Weir sneered at the idea of believing the splendid cases of the Okeys to be genuine, and at myself for suffering in the cause of mesmerism, who had never heard of Dr. Weir's name before.*

* See *Zoist*, No. VI., p. 286. The Edinburgh phrenologists after this conduct, so unbecoming a phrenologist or moral philosopher, procured him the ap-

At the end of the ninth chapter of his mesmeric work, Dr. Gregory says:—

“When such men as Sir David Brewster, Sir W. C. Trevelyan, Sir W. Hamilton, Dr. Simpson, Professor Forbes, Professor Bennett, and Professor Goodsir,—when men like these veterans in science, though some of them are young in years, besides many others, have not only seen the facts, more or less extensively, but admit their importance, and have personally investigated into some of them, the time cannot be distant, when the subject of animal magnetism shall assume a truly scientific form.” p. 210.

. With the exception of Sir W. C. Trevelyan and Sir W. Hamilton, who have long been convinced of the truth of mesmerism, I am not aware that any of these gentlemen have gone a step beyond what they call electro-biology, at least in public profession, and it would perhaps have been better had they not got so far, as they assert that there are no other results than those of imagination, and are thus obstructives to mesmerism by necessarily denying the mighty and endless facts which they must acknowledge to be incapable of explanation by imagination. The ways of Dr. Simpson and Dr. Bennett, and the fine return they have made for Dr. Gregory's very amiable language, are known to the readers of Dr. Engledeue's article upon them in the last volume of *The Zoist*; and as to considering them or any of the other imaginationists philosophers, I should never think of such a thing, for a philosopher must have enlarged views and possess true wisdom and moral dignity. No benefit has accrued to mesmerism from any of them, nor is likely ever to accrue. They are doggedly insensible to its splendid facts—their hearts are hardened and their intellect thereby stupified in regard to it. We can dispense with their aid: and I lament that Dr. Gregory has written of them like a polite professor rather than a blunt plain-speaking Englishman. The steady, honest, and patient writers in *The Zoist*, will, I trust, by continuing to observe facts and make experiments, and to abstain from supernaturalism, mysticism, and hypothesis, regarding themselves as humble interpreters of *nature*, establish in due time the scientific bearings of mesmerism and make it “assume a truly scientific form,” independently of these Edinburgh professors, who have done nothing for us, but much against us, and on whom, rather than on the patient, aye, and successful, labourers of the last ten years, still humbly labouring,

pointment of Phrenological Lecturer in the Andersonian University of Glasgow. Such a man could of course turn the appointment to no account. See *Zoist*, No. XII., p. 543.

Dr. Gregory places all his hopes that mesmerism will "assume a truly scientific form."

Dr. Gregory is too polite to our opponents at p. 337 :—

"It is true that human nature finds it difficult to remain patient and cool, when not only assailed by bad logic, and met by abuse instead of argument, but also accused of fraud and falsehood, though entirely innocent of such offences. But has not this been the fate of discoverers and innovators, of the advocates of new truths, in every age? Do we mend the matter by returning abuse for abuse, and by retorting on those who accuse us of deceit, with the charge of want of candour? For my part, I think not. I believe the opponents of new ideas to be sincere, though mistaken; and I do not so much object to their caution and incredulity in reference to strange facts, as I am amazed at their boundless credulity in regard to fraud, which, without hesitation, and without enquiry, they ascribe to thousands of respectable men."

But he condemns this course by very properly following the very opposite at p. 303 :—

"The most cautious philosopher has no right absolutely to reject facts thus attested, because he cannot see their explanation; and, above all, he has no right to brand the witnesses with the charge of deceit or imposture, without full and careful enquiry. If he will not, or cannot, investigate, let him, *in decency*, be silent. I do not invent; I speak of what happens every day; and I say, that those men of science who, declining to investigate, have nevertheless fulminated denial and accusations of falsehood against those who have investigated, have not acted on the golden rule, 'Do unto others as ye would that they should do unto you,' and their conduct is as *illegal* and *irrational* as it is *unjust* and *impolitic*."*

I cannot refrain, however, at this point, from expressing my admiration of Dr. Gregory's conduct in standing boldly and virtuously forth alone in the University of Edinburgh for the truth of mesmerism, as well as of phrenology, in spite of the bitterest and most menacing hostility; and I must add that, were all Scotland opposed to mesmerism, its character would be redeemed by the glorious conduct of her noble, high-minded son in India, who, untaught except by books, ascertained the truth of mesmerism in that distant land, proclaimed its truth there unsupported by any one and amidst the direst and vilest opposition from his medical brethren, sparing none of his mean and miserable foes nor flattering even his friends, applied its powers to the cure of disease and the prevention of pain in such gigantic surgical operations as make all other surgical operations dwindle into littleness, and performed those gigantic operations in such numbers and with such success as never before fell to the lot of man.

* The italics are mine.—J. E.

I entreat the readers of Dr. Gregory's paper to refer to the papers on the same subject in No. XXXIII. by myself: in No. XXXIV. by myself: in No. XXXV. by Mr. Sandby, and also by Dr. Engledec: and in No. XXXVI. by myself.

The power possessed over others by means of the imagination has never been illustrated better than by Mr. Chandler in No. XVIII.: and by it he rendered an operation painless, as is mentioned in No. XXXII.

An illustration of effects without imagination in the case of a blind (p. 11) gentleman will be found in a paper by Mr. Chandler in No. XX.: and in the case of an absent (p. 11) person influenced by Mr. H. S. Thompson in No. XI., and in No. XII., p. 477-8: and no more beautiful illustration by sympathy (p. 14) of taste, smell and touch can be given than the case of Mrs. W. Snewing in No. XX.

In regard to a fact adduced at p. 15, I may mention that Lord Stanhope informs me that George the Fourth had an intense antipathy to cats and suffered from their proximity: and that once, on His going to dine with the late Marquis of Hertford when Lord Yarmouth, His host, knowing His idiosyncrasy, had given strict orders to have all cats removed. But the Prince soon after His arrival became uneasy and declared there must be a cat in the room. Lord Yarmouth protested that there could not, and that he had given strict orders for the removal of every cat. The Prince, however, continued miserable: and at last a cat was found accidentally shut up in some press or closet.

Sir Philip Crampton was the first among us who proposed an enclosed bank-note as a test of clairvoyance.

"His shewy offer runs thus. We copy it from the *Examiner*, of January 17th.

"'Bank, Henry Street, Dublin, Jan. 7, 1846.

"'In answer to the numerous inquiries which have been made respecting the lodgment of a hundred pound note in the Bank of Messrs. Ball and Co., to be paid to any person, who shall, by the operation of mesmerism, describe the particulars of the note, I beg leave to say that such a lodgment has been made in this bank, and on the envelope in which it is contained is the following endorsement: "This envelope contains a bank-note for one hundred pounds, which will immediately become the property of the person who, without opening the envelope, shall describe, in the presence of Philip Doyne, Esq., and Sir Philip Crampton, Bart., every particular of the said note, namely—the bank from which it was issued, the date, the number, and the signatures attached to it, and who shall

read a sentence, consisting of a few English words, plainly written, and which is contained in the same envelope with the half-note."

"(Signed) James Dudgeon."*

After all it turns out that Sir Philip Crampton did not enclose a bank-note but a blank cheque, and they say he thought it good fun to substitute the one for the other.

Major Buckley, in answer to some enquiries, wrote to me on the 17th of last December as follows, from Brighton :—

"Observe at the commencement it is a *bank-note*, at the conclusion a *half-note*. This was signed, J. Dudgeon, manager. A friend of mine, Mrs. Bell, the widow of General Bell of the Madras Army, being an acquaintance of this Mr. Dudgeon, wrote to him on the subject. His reply (which I hope to shew you when I come to town) was given to me by Mrs. Bell. He says, after stating that a bank-note for £100 was announced to be within the envelope, that, the time having expired, the envelope was opened, and, instead of a bank-note, a *blank cheque* appeared, thereby proving, &c., &c. In another part of the letter he says nobody applied to see the envelope, but various letters were received containing guesses, &c. The newspaper accounts stated that a cheque, not a bank-note, was taken from the envelope, payable to *Œdipus*, or bearer; and that the *English* words with it were, 'To *Œdipus* alone.'"

On Major Buckley's return to town in February, he found Mr. Doyne's letter addressed to Mrs. General Bell, dated Nov. 20, 1847, Dublin, and the following is an extract from it :—

"I proceed to relate the particulars of the transaction you write about. Sir Philip Crampton, wishing to prove the vanity and folly of certain pretenders to a power of divination and clairvoyance called mesmeric agents, or under its influence, put advertisements in many newspapers offering the amount of the bank-note enclosed in a sealed paper left at our bank (which was stated to be one for £100) to any mesmeriser who would guess its number and date. We had innumerable answers, all written with great confidence and assurance of success, and from all quarters of the globe, &c. When the stipulated time, six months, arrived, the paper was opened, and in lieu of a bank-note appeared a blank cheque. Thus realizing the full expectation of Sir Philip, and disappointing many dreamers: but nothing is too absurd for this age."

I may mention that, having heard that Mr. Saunders had tried the powers of a boy on the occasion of the bank-note affair, I wrote to him, and received the following reply :—

"1, Upper Portland Place, Clifton, Bristol,

"Dec. 19, 1851.

"Dear Sir,—Having occasion to put my boy, John Brooks,

* *Zoist*, No. XIII., p. 155: see also p. 140.

who worked for me in my garden, into the mesmeric state for the purpose of obtaining some information from him relative to my little boy, who was very ill; and after he had prescribed for him a medicine which restored him, though the medical gentleman who attended him was unable to do further for him, the subject of Sir Philip Crampton's enclosure being mentioned, I was induced to ask Brooks a few questions relative to it, and the following is verbatim.

"Do you know that some one in Ireland has put some money in a sealed envelope?—Yes; I do.

"Can you tell me the number of the note in the envelope?—There be'nt no note at all.

"Nonsense; you'er wrong: look again: there *is* a note—a hundred pound note?—I say there a'nt.

"What is there, then?—Why, a piece of paper with letters on, like you sends down to the bank: a cheque, I think you do call it.

"Nonsense; you are a stupid fellow, and so wake up.

"Upon this, thinking he was quite wrong, I woke him up, and thought no more of the matter.

"I remain, dear Sir, in haste,

"Yours obediently,

"Dr. Elliotson.

"S. D. SAUNDERS.

"The above took place when I resided at Ivy Cottage, Syncombe, Bath."

II. *Mesmerism in Australia. Benefit in curved Spine, in Hysteria: Clairvoyance and other phenomena.* By Dr. MOTHERWELL. Communicated by Dr. Elliotson.

"It happens that Dr. Davey had written a small work on insanity, before his election at Colney Hatch, in which he broached some unwise notions respecting the *mesmeric folly*: but these were attributed and excused by his friends as the result of absence from England in a remote part of the world. The unavoidable inference (from Dr. Davey's answers to Serjeant Wilkins) is that the entire medical profession, except the few simpletons who follow the ravings of Elliotson, Ashburner, and we suppose we must add, Dr. Davey, are not right-minded."—Mr. WATNEY, *Lancet*, Jan. 24, 1852.

"If they were to agree to this, they would then have an application to permit *mesmerism* to be performed and all other sorts of *nonsense* in that room."—Alderman Sir PETER LAURIE's (the Knight) speech, Jan. 3, 1852, at the Marylebone Vestry in opposition to a request that the Marylebone Financial and Parliamentary Reform Association be allowed to meet in the Vestry Room. *Daily News*, Jan. 5, 1852.*

* This sagacious and unobtrusive Alderman is the uncle of the sagacious and unobtrusive Mr. Laurie who figures in the motto to Dr. Gregory's article: and reminds me, whenever I see his speeches in the papers, of the sagacious and unobtrusive Prætor of Fundos, Aufidius Luscos, whom Horace, Mæcenas, and the rest of the party laughed at in their trip to Brundisium, as he stepped out to them with all his trappings of office.

"Fundos Aufidio Lusco Prætoris libenter
Linguius, INSANI ridentes præmia Scribæ,
Præteritam, et latum clavum, prunæque batillum."

HORACE, *Iter ad Brundisium*, Sat. i. v.

To Dr. Elliotson.

Collins Street, Melbourne, Sept. 10, 1851.

My dear Sir,—I have been much gratified by the receipt of your letter acknowledging my communication* containing the statement of a clairvoyant relative to Sir J. Franklin; I was pleased to find that the opinions which I had formed about clairvoyance were similar to those which I imagine you (having had so much more experience) entertain. That mesmerism is true there can be no doubt. I have here a boy who exhibits the most convincing proof of its benefit as a curative agent, and of some of its truly wondrous phenomena. He was brought to me more than twelve months ago with spinal curvature (*antero-posterior*) about the seventh and adjoining dorsal vertebra; he was then pale, weak, unable almost to walk; his muscles soft, flabby, attenuated; his stomach scarce able to retain any food, and his breathing so short and hurried that he could not make the slightest exertion; if he attempted any, he used to be seized with such severe pain round the margin of his ribs that he fell down under its intensity. I commenced to mesmerise him, and in about half an hour induced sleep. I continued to mesmerise him daily, and upon each occasion the sleep was induced in a shorter time: he used to sleep for one or two hours, and always awoke much refreshed. In about a fortnight there was a most perceptible change for the better, his appetite had much improved, some colour began to appear in his cheeks, and the expression of the countenance was more animated. He is now, and has been for the last nine months, able to run about and exercise himself; his appetite is good; the general appearance is that of a boy in excellent health, except that the muscular development is not robust from its having been so long feeble and attenuated; the spinal curvature is less apparent, not that I think the spine has become more straight, but, because the curvature has not continued to increase with his growth, and as he is some inches taller, the deformity is less apparent.†

During the progress of the treatment various phenomena were observed. He could see to read any book or paper, though the eyelids were closed, except when I held them open to shew the eyeballs, which were upturned, and the cornea was directed towards the centre of the forehead. I have put all kinds of bandages over the eyes; I have strapped down the eyelids with sticking plaster; I have put a mask over the face, having all its apertures closed except an opening of about the size of a shilling corresponding to the centre

* No. XXXIII.

† See Mr. Mott's successful cases, No. XXVIII.

of the forehead, and still he reads whatever is placed before him. He tells me that that part of his forehead becomes bright and luminous, and that he sees through it. If I put a small piece of paper or my finger upon that spot, he cannot see anything, even though I leave the eyes and the rest of the face uncovered. I need not say that this is a complete staggerer to the sceptics in mesmerism. He can select from any number of others the metals which I handle, or the glass of water I mesmerise. When thrown into the mesmeric sleep he tells me that he sees a bright light issuing from the ends of my fingers, and points to the course of the nerves as they lie on each side of the fingers. After mesmerising him for some time he says that the entire of my hands become quite bright and luminous—that this light passes to him and floats around him—that it gradually passes into his body, and when it has all passed in that he awakens up, he cannot remain longer asleep; that he has the power of taking in this light faster or slower into his body as he chooses, and hence his power of waking up in one minute, or ten, or twenty, accordingly as I desire him. One evening that I had him with me at my friend Major Davidson's, where there were several guests to witness these wonderful facts, he astonished us by saying while in the mesmeric sleep, "Doctor, I can waken myself, and put myself to sleep again." I told him to do so; upon which he made a few upward passes with his hands, opened his eyes, and appeared in his perfectly natural state. I told him to put himself to sleep, and by making a few passes with his hands from the top of his head downwards over the face he passed into the mesmeric state,—able to do things which a moment before he could not do in the natural state. He told me in explanation of this phenomenon which I had never before heard or read of, that by the upward passes he removed this fluid, atmosphere, influence, light, or whatever be its proper designation, from before his face, and that it was accumulated on the top of the head; and that when he wanted to go to sleep again he drew it downwards over the face. Unless I had mesmerised him in the first instance, he could not do these things; he could not waken and put himself to sleep, until I had mesmerised him afresh. This boy's hand and arm are made cataleptic if he touches brass or any metal which I have not handled; he can latterly make the entire body cataleptic by *his will*, and it is truly wonderful to see the entire body becoming perfectly rigid whenever he chooses. I was surprised at another phenomenon which I had not heard or read of, viz., his power of resisting my wish to make any part of him cata-

leptic. I had been in the habit of rendering his legs or arms cataleptic by my downward passes; but one day he made with one hand an upward pass along the opposite arm, and then said, "Doctor, you cannot now make that arm stiff." I tried and tried and tried in vain, until he made a downward pass, and then I could as before make the arm cataleptic by my downward passes. If I made the arm cataleptic by my downward passes, and he then made a downward pass, I could not remove the cataleptic state by upward passes until he first made an upward pass. Another curious phenomenon that I have observed is, that if I place one hand on his head and keep it there for a minute, and I then complete the circuit by touching any part of his body with my other hand—his legs, arms, feet, back, or any part, he feels as if an electric shock had passed through from one of my hands to the other; and he cannot prevent himself making an involuntary jerk or twitch which he makes each time the circuit is completed.

As to clairvoyance, I firmly believe in it. I am perfectly satisfied that the clairvoyants whom I have seen here, told most truly what appeared to them; that there was no fraud or attempt to deceive on their part; that mixed up with much that was true and accurate, there were many errors, but that these errors were caused by their inability to comprehend, describe, or explain what appeared to them. For instance, the barque *Nelson* was expected to arrive here and was overdue. I had a chart belonging to the captain of the vessel, and without telling anything to the clairvoyant, I placed the chart in her hand, and asked her to tell me where the owner of it was. She said it (the chart) took her over the sea to a vessel; that she saw the owner of it in that vessel; that she saw the vessel sailing towards this land. Asked in how many days it would be here; she replied, that she saw the figure 5: asked upon what day of the week it would arrive; she said she saw Sunday. Well, the vessel did arrive here upon the following Sunday—the fifth day. Upon another occasion, I procured a watch belonging to a gentleman who was returning to this colony from England. The ship in which he had sailed was overdue, and some anxiety was felt about its safety. I placed the watch in the hands of the same clairvoyant, and asked her could she see the owner of it. After a short pause she said, "yes;" she saw him riding in this country with another gentleman; and was proceeding to trace him when I interrupted her, by asking if that was at the *present time*. She repeated, "the *present time*," and then after a pause said, "Well, doctor, when I look for him at the present time, this (the watch) takes me to the sea shore and over the

sea to a vessel where I see him ; he is talking to a lady (he had his daughter on board with him) : the vessel is sailing towards this land." I asked her when would it arrive. She replied that she saw the figure 4. I asked what that meant ; and she said she did not know, but supposed it meant four days. I asked upon what day of the week it would arrive, and she said she saw Saturday. It was on the Tuesday that this occurred, and I concluded that the vessel would arrive on the following Saturday—the fourth day ; but that day came, and passed, and no vessel arrived. I mesmerised her again, and sought an explanation, and she said she still saw the figure 4, and *Saturday* as the day on which the vessel would arrive. Well, in about a fortnight afterwards the vessel did arrive on a Saturday the 4th day of the month ; this may be considered a coincidence, but I do not think so, as I attribute the error to her inability to understand what she saw, and I attach value to her persistence in adhering to the day and figure that she first saw, though it appeared to be quite incorrect according to our surmise as to the meaning of that day and date. Upon another occasion I gave her a letter which had been written to me by some relatives who were coming to this place by the *Harpley*. She had traced them from the time that they left home, and saw them on board a ship which she saw sailing towards this land. One evening she told me that she saw the vessel sailing on, and that they were not far from this land. On the following day, a vessel arrived from England, which had sailed thence after the *Harpley*, and it brought the intelligence that a bottle had been picked up on the English coast, which contained a few lines from one of the passengers, stating that the *Harpley* had foundered at sea soon after leaving England. I mesmerised her immediately, before she heard of this intelligence, and asked her about the *Harpley*. She said she saw it sailing on, and approaching nearer to this land. I then told her of the intelligence that had arrived ; and she said, " I will look again." After a pause she said, " Doctor, I may be wrong, and the intelligence correct ; but I see the vessel in which the persons who wrote this letter are, sailing at the present time, and not far distant from this land." In a short time afterwards the vessel, the *Harpley*, in which these persons were, arrived here in safety. There were many, very many things told by her which clearly shewed that there was not cerebral sympathy exercised.

One evening Dr. Howitt brought to my house a small piece of wood ; no person except he and I knew what it was. I placed it in her hands and asked, did she know what it was ?

She replied, "Yes; a piece of wood." "Well," said I, "trace that, from the time it was growing as a tree up to the present time." She said she was taken by it (the piece of wood) across the sea to another land where she saw the tree growing. She described the appearance of the tree, the leaves, and fruit, which were those of an oak; she saw it felled, stripped of its bark, and the branches lopped off; she saw them about to remove its trunk, and she saw persons having the dress and appearance of sailors amongst them: it was brought to the sea shore, and she saw a ship at anchor near it, on board of which this log of timber was brought. The ship sailed away from that land. After sailing for some time, she saw some commotion on board—something was wrong. She saw smoke, afterwards flames, issuing from the hold; all the men got into boats, and left the ship. She remained with the ship: it seemed to sink to a level with the water, but did not go lower, as she thinks that the men must have done something to the ship before they left it, which prevented it: they had let water into the ship in some way. After a time she saw a large ship approaching, and she knew it was a man of war, as she saw cannon on board, and a number of men, some of them dressed in uniform. They sent a boat to the ship where she was, and after looking about the deserted vessel, they returned to their own ship; that she saw them looking at this piece of timber, and that it was afterwards taken on board the man of war: she went with the timber. The man of war then sailed away, and she saw it approaching land which she knew was England. She saw this timber brought on shore; she saw it cut up into planks, and the piece which she had in her hand was a portion of one of the planks, which was used in the construction of a large ship which she saw building. She saw that vessel completed; she described its launching, the crowds of persons to witness it, the firing of cannon, and the huzza and shouting. She then described its being rigged, masts and sails put into it, cannon put on board, and this vessel going to sea. After some time she described seeing a smaller vessel as appearing in the distance, and its trying to escape from the vessel which she was in. She saw them firing cannon at each other; but at length the smaller vessel was overtaken, and she saw men from the larger ship going on board of her, and the crew taken out of it and sent on board the big vessel; then they separated. The big ship in which she remained, continued sailing up and down within sight of the land. She saw vessels between it and the shore. The big ship seemed to be waiting for them to come out from the

land; but they seemed afraid to do so. After some time she saw three or four come out, and fire at the big ship in which she was; but as it approached them they went in closer to the land again. Afterwards she saw two vessels sailing away from the ship she was in, and which was trying to overtake them—that there was a great deal of firing, but the vessels got away from her. Afterwards she saw the ship she was in approaching land, which she knew was England; that she anchored there; that great crowds of persons came on board, and were selling things to the men on board. She saw the vessel leaning very much to one side; she thought that was caused by all the cannon being put to one side; she saw men doing something to the other side of the vessel. After a moment she said, "Doctor, do you know that is very dangerous; for I see the ship leaning over more and more, but they do not seem to be aware of it. Ah! there is one of them looking over the side, he seems to be aware of the danger; I see him going and speaking to another person, but he appears to have got some answer that does not please him, for he walks away quite sulky-looking. Oh! the water is rushing into the vessel, and she is sinking: I am going down with her. Oh! what a number of fish there are swimming about and eating the dead bodies: that is dreadful; there is nothing left but bones and skeletons. I think they are trying to get the vessel up again, for I see large hook things let down to try and lay hold of the vessel, but they are not able to do so. I see them letting down something like a barrel; what can that be for? Oh! I see smoke coming out of it, and it causes such a commotion, throwing up the mud and sand, and tearing the vessel to pieces. It has something to do, I know, with gunpowder, but how can that be under water? I have come up to the surface of the water with this piece of wood, and it is floated on shore; I see a sailor picking it up." *Then and for the first time was she told that that piece of wood was a portion of the Royal George, which sunk at Portsmouth many, many years ago.*

I have not given this account in the voluminous and descriptive manner that she did. It could not have been cerebral sympathy, as neither Dr. Howitt nor I could have imagined such a detail. If it was a dream, it was one of the best connected that I ever heard. The clear manner in which it was detailed bore the impress of truth, as if all the events were passing in review before her. Some time afterwards I was mentioning what I have just narrated to my friend, Major Davidson, who said, "Well, doctor, I have something that I should wish to give her to trace, and no person in this

colony except myself knows anything about it." I said, "Very well, Major, we'll try her with it." He was going to tell me about it, but I said, "No, Major, I would rather know nothing about it: bring it yourself, and we'll hear what she says." That evening the Major came to my house, and, after I had mesmerised her, he put into her hand a small box such as is used for holding apothecaries' weights and scales. I asked her to trace that wood from the time it was growing as a tree. She said, "Well, it (the box) takes me over the sea to another land, and I see a fine city; but I do not stop there; I am brought a long way into the country, and I now see the tree growing before me." Asked to describe the place: "It is growing in an extensive plain, and I see a large river near it" (most correct). Asked to describe the tree; its height, leaves, and what kind of seed it bore. She gave to the Major's great satisfaction a most perfect description of the *teak* tree; its thick large leaves, its remarkable seed, and their curious envelope. He said that the box was brought by him from Gualpara, on the bank of the Burhampooler, in the interior of India, and that he had been to Calcutta in his route to this colony. Major D. then asked her were there many more trees of the same kind; and she replied, "Well, I have looked for miles around, and though I see a great many trees, I cannot see another of this kind" (most correct). "Now," said the Major, "can you tell me how did that tree come by its death; by the saw, or the axe, or by what means?" She said, "Well, when you asked me that question, I saw the tree lying on the ground with its roots torn up" (most correct, said the Major). The tree was uprooted by the force of the wind. She saw it cut into pieces, and a tall black man making this box out of one of them. Asked how he made it? She said she saw him using carefully some small instruments which he held in his hand, and which she could not see plainly; that she did not understand it; but that she did not see him using any planes or chisels in making it, and that she did not see any glue about the place. The box was made out of a solid piece of wood, having its cavity dug out.

I could tell you many more instances of this most extraordinary power, but I fear I have been already too prolix; I have experienced deep regret at being deprived of the means of further observation, in consequence of her friends wishing that she should not be mesmerised any more, as she is cured of the intense headaches for which she was first mesmerised. They disappeared entirely after the fourth time of being mesmerised, and I continued to mesmerise her for the sake of

further investigation and observation. Being a person of pure, moral, excellent disposition, in whose truth and integrity I could rely, I received with implicit confidence and belief whatever she told me, satisfied that if there were errors and inaccuracies they did not proceed from any guile or deceit on her part; and now, after more than twelve months acquaintance with her, I am more firmly confirmed in my belief.

Apart from the many cases where mesmerism has cured the disease for which the person was mesmerised, I have derived very great assistance from the opinions of a clairvoyant in pointing out remedies for other patients. Now this may be deemed unprofessional by a host of *foolometers*, (as the Rev. Sydney Smith calls a certain class of men,) but, though possessing higher testimonials than the *generality* of medical men, I do not despise acquiring further information even though it does not flow through the ordinary channels of medical literature, and have the sanction of a Brodie, a Copland, a Clarke, or a Chambers; as long as I possess the "*Mens conscia recti*," I shall make use of every information, no matter from what source it comes, provided it is likely to prove of benefit to my patient.

For instance, a short time before I came to this city, one of the children of a clergyman had died after a protracted illness of an affection of a most obscure character: after some time another of the children was similarly affected, and I was called into consultation: in spite of our combined medical knowledge the disease was baffling our skill, and making progress: I was induced, from seeing the successful result of remedies pointed out by a clairvoyant in other cases, to try her in this. I placed a lock of the child's hair in her hands, without telling her whose it was, or anything about the case, and I was confident that she knew not whose hair it was. She told me the appearance of the child, pointed out the seat of his disease, though she could not describe what it was; but said that she saw that the boy could be cured if medical galvanism were used. With the consent of the other medical gentleman in attendance, I used the means pointed out, and the child soon recovered. After some months, when the child had a slight return of the complaint, the same remedy was used with a like successful result. Now this remedy had never been thought of by us until mentioned by the clairvoyant. Many, many are the cases where I have derived benefit from the suggestion of a clairvoyant: and, where I find the remedies so recommended to be rational and feasible, I do not hesitate to give them a trial, and I must candidly confess that I have always found them beneficial.

If a clairvoyant were to point out remedies which I thought would be injurious, I should not use them.

I have already occupied too much of your time, or I could give you many cases of extraordinary cures by mesmerism where all other means had failed. Of its curative powers there can be no doubt, except in the minds of those obstinate sceptics who are determined to live and die in their ignorance and unbelief, rather than to witness the truth and be obliged to relinquish their ill-adopted opinions and confess their errors. But I must detail to you one case, as it appears to me to bear upon some statements of Dr. Todd's, respecting what he calls "hysterical coma," which appeared in a lecture of his, where he made most uncourteous allusion to you, and strove with a puny effort to cast a stigma on your honest exertions to elucidate animal magnetism, of which so little is yet known,—to support its truths despite the foul aspersions and calumny of a tribe of egotistic or malignant scribblers. And to make known to the world the great curative agency of mesmerism, by which so much relief can be afforded to your suffering fellow-creatures.

I was called upon one evening, in the absence of Dr. Howitt: to see one of his patients, she was suffering from hysterical fits with convulsions of an epileptic character. She was about 18 years of age. Uterine functions were deranged, and had been for more than two years. She was subject to these periodical attacks. I prescribed the usual means adopted by medical men, and after some time the fits, &c., subsided with a copious discharge of the renal secretion and profound sleep. I prescribed, in the intervals, tonic and mild aperient medicines, under which the general health appeared to improve, though she was still affected with these periodic fits: but, as her friends were accustomed to them, I did not hear about her for some months, until, from the omission of these medicines, she was attacked with fits which assumed the rigid form. When the fit seized her, she became quite insensible, rigid, and cataleptic; in this state she would remain from twenty to thirty minutes; then, with a heavy sigh, the spasmodic state would change into an apparently comatose condition; and, after an interval of ten or twelve minutes, a tremor would pass through her frame, and another fit of catalepsy would succeed. She continued thus from eight o'clock, p.m., until two o'clock, a.m., when her parents, being alarmed at the continuance of this state and its appearance being so unlike what they had hitherto seen, sent into town for me. When I arrived, she was apparently in the comatose state, but soon became cata-

leptic. I commenced to mesmerise her by long passes from the head downwards, and it was most gratifying to observe in about three minutes that the cataleptic state was passing off; soon the limbs became quite pliant, and the expression of the features changed to those of a person in a calm and tranquil slumber. As I thought that this was natural sleep, I continued to make the passes to try and induce the mesmeric sleep. After about twenty minutes, I tried if I could produce rigidity of one of the arms by making passes along it, and found that I could make it quite rigid, and then by some reverse passes that I could remove this rigidity. This phenomenon made me conclude that she was under the influence of mesmerism; and the fact of my being able to remove the rigidity by some reverse passes, marks, I think, the distinction between the *natural* rigidity with which she was first affected, and the mesmeric rigidity which I could produce and remove at pleasure. I then spoke to her, and was pleased to find that she replied. She said she was very comfortable; that she was asleep; and quite free from pain which had been most acute in her head. Her mother and sisters spoke to her, but she heard them not; they were not placed *en rapport* with her. As she said it did not annoy her, I continued to converse with her; and, amongst other things, I asked her, could she see any means or suggest any medicines that would cure her, she said, "Oh! yes; if this (mesmerism) was done often enough it would quite cure me." I asked what she meant by *often enough*. She said, "If it was done twice in the week for one month I would be quite well."

Oh! that the members of the medical profession would only see with their own eyes, and judge for themselves of the great truths of mesmerism, and not allow their minds to be influenced, and their judgment perverted by the malevolent and mendacious assertions of a Wakley, a Bushnan, a Dilke, or a Martin, and such like bold daring propagators of falsehood, to conceal their own ignorance, or prop up their expressed and preconceived opinions, from which, for the sake of maintaining an ill-judged consistency, they dare not recant. How dastardly and contemptible does the conduct of Dr. M. Hall appear, in making a false statement about a poor, but honest, man (Wombell;) and, when detected and contradicted in the clearest manner, not possessing the manly candour and honesty of admitting his error, but striving to palm off the invention by various *reflex* movements on some nameless unknown originator.

How much more successful would have been Dr. Bush-

nan's efforts to write himself into notoriety if he had kept his appointment with you, and witnessed some of the phenomena of mesmerism, instead of wielding his pen in so bad a cause, and declaiming with bitter and senseless invective against a subject of which he was so profoundly ignorant. If a trivial operation at the Free Hospital, however ill-advised and tediously performed, were to be recorded, in order to drag before public notice the assumed merits and skill of the operator, because he was a scion of the house of Wakley, with what fulsome panegyric would it be blazoned forth in the venal pages of the *Lancet*, stripped of the purity of truth, and veiled in the garb of mendacity and delusion, "*ad caplandum vulgus*." What cheering consolation that charitable benevolent Hakim, Dr. Copland, gives to his sick patients, who, in dread of a surgeon's knife, wearied out with wakefulness, or suffering acute bodily pain, hear him pronounce in his blandest and most soothing tones, "*That pain is a wise provision of nature, that they ought to suffer pain while the surgeon is operating, that they are all the better for it, and recover better*." Verily, such opinions uttered by one of the Royal Medical and Chirurgical Society, and listened to, and countenanced by others of its members, including the great Cæsar himself, will doubtless cause the name of the society to be handed down to posterity, not as having conferred great benefits to science or society, but as a beacon to warn others against the dangers of arrogance, intolerance, and blinded scepticism.

Of course you may make whatever use you choose of anything I write to you. Of the cases which I have written, they are facts: "*vera esse affirmo*."* Should you wish it I shall send for *The Zoist* some remarkable cases of paralysis and chronic rheumatism which have been cured by me; and which I can get testified to by the patients themselves and their friends.

Believe me, my dear Sir, to remain,

Yours very truly,

J. B. MOTHERWELL.

To Dr. Elliotson, Conduit Street.

III. *The Galvanic Disc Delusion dispelled.* Communicated by Mr. ACLAND.

" 'I have remarked certain laws, which God has so established in nature and of which he has impressed such notions on our souls, that, after having sufficiently reflected on them, *we shall no longer doubt that they have been exactly observed in all which exists, or has been created in the world.*'—Descartes, *Method*, p. 5.

* Dr. Elliotson's *Harveian Oration*, p. 34.

"The sublime audacity of the attempt almost makes us forget, for a moment, its presumption; but, as we reflect on the immense accumulations of a score of sciences (*half of them born since Descartes' day*), and still how imperfectly,—separately or conjointly,—they unlock the mysteries of nature; *how little man yet knows, compared with what remains to be known by patient interpretation*,—we are soon recalled to amazement rather at the temerity than the courage of the philosopher. How little, we are ready to exclaim, can even the mind of a Descartes' anticipate, of the profundities of the universe; and how worthy is that cardinal maxim of Bacon, of being deeply engraven on man's memory, as a lesson of humility as well as truth in philosophy, '*that the subtlety of nature far transcends the subtlety of either sense or intellect*.' Viewed, in comparison with the actual accumulations of modern science, the rude mechanical, and still ruder chemical hypotheses, by which Descartes explains so many cosmical and physiological mysteries, appear even ludicrous"—*Edinburgh Review*, January, 1852; p. 21.

A LECTURE was delivered, on the 5th of Feb., 1852, at the City of London Institution, Aldersgate Street, by Mr. George Swan Nottage, a member, for the purpose of demonstrating that the metallic discs as electrical agents in what is termed electro-biology are needless and delusive, and that all results attributed to them can as successfully be produced without them. George Smith, Esq., of Regent Street, one of the managers of the institution, presided. The following lecture will shew the circumstances in which it was delivered.

"Ladies and Gentlemen,—

"I have a very plain, simple, and straightforward course of action before me this evening; so simple, that the merest child can comprehend it, while the subject upon which it will be brought to bear is one of the most profound which can occupy the attention of the philosopher. A subject so subtle and occult, that men of the most gifted intellect who have studied it laboriously for years, and whose collection of facts for induction is most extensive, are the first to acknowledge their own comparative ignorance. Like Sir Isaac Newton, when speaking of his astronomical discoveries, they feel, as if they had merely picked up a few shells and pebbles upon the shore of truth, while the vast ocean before them lies still unexplored.

"I might fairly be accused of presumption if I had put myself forward to occupy this prominent position, to prove in public that which could as satisfactorily have been proved in private. It will, however, be in the recollection of the audience, or rather of those who were present at Mr. Fiske's lecture, on the last Monday but one in January, that I expressed a decided opinion that the zinc and copper discs, used in what is termed electro-biology, had no such power as had been ascribed to them, and the remarkable results could, as successfully, be produced without them. This conclusion was formed by a little reasoning on the matter, and subsequently confirmed by actual experiment. I thought it only due to the audience who were so much interested in this subject, to make known to them this result, and also to ask for Mr. Fiske's explanation. The reply I got was: '*that those whom I had influenced without the*

zinc and copper were *naturally* in a "biological" condition.' The obvious enquiry after so singular a solution of the difficulty was, *what* accounted for *all* my patients being *naturally biological* while his (Mr. Fiske's) were not assumed or held to be so? To this rejoinder I only got the reply: 'that it was very strange, but so it was.' Of course I was not satisfied with this solution, and further investigation and experiments only made me less so. On the following Monday, I informed Mr. Fiske, in the presence of the audience after the lecture was concluded, that I had overwhelming evidence that the discs as electrical agents were delusive; and for the purpose of investigating the matter fully, I proposed to invite *all* the gentlemen that were under the alleged disc influence that evening, to meet me for the purpose of ascertaining whether I could not in every respect, in principle and in detail, produce the same results *without* these galvanic influences. I further proposed that two well known impartial members of the institution should be appointed to fill the office of arbitrators, for the purpose of severely investigating and testing this matter, and that they should be requested to report the result of their examination on the following Monday. Presuming of course that all parties were eager to find the truth of the matter, I thought this an unexceptionable arrangement. It was however declined, and instead of an answer, the lecturer replied, by stating he would give me £100 if I could perform a biological experiment by mesmerism. Of course such an offer was very tempting, and I asked for a definition of terms. I was told that the lecturer was not there to *define* terms. Of course my prospects of the £100 were blighted. I then put the home question, 'Can you, Mr. Fiske, perform any experiments *with these discs* which I cannot perform *without them*.' The reply I got was: 'I had better *hire* the hall, and *pay* for it as he had done!' This pseudo challenge which was *intended* as an 'extinguisher' had precisely the contrary effect, and satisfied of the justice of my cause, and the reality of my facts, and anxious to substantiate the assertions I had made to my brother members, I instantly closed with the proposition, and I now have the honour to appear before you to fulfil my engagement.

"To commence; the proposition that I have to submit and prove to you is this, that the zinc and copper discs employed as electrical agents in what is termed electro-biology are needless and delusive, and that all results which have been attributed to them can as efficiently be produced without them. Many are now present who will recollect that when this subject was first introduced to this institution, a great and mysterious agency was attributed to these united metallic substances: we were told of circles of electricity passing from the brain to the disc and from the disc to the brain, and that all electric power originated in the disc; in other words, the lecturer said, 'I rely for *everything* upon the discs'—these, as Shylock says, are the very words.*

* The metallic discs, consisting of zinc with a centre of copper, used by the professors of electro-biology (?), cannot exercise any influence on the nerves and brain, as alleged by them, inasmuch as even if we allow that zinc and copper in

"Of course after this, every one looked with great *reverence*, not to say *fear*, upon these wonderful substances, and, every body having invested a shilling in one, every body felt as if it were the most mysterious shilling's worth he had ever purchased, and seriously debated in his own mind whether it was quite safe to carry it home in his pocket, or trust himself alone with it; wondered at his temerity; felt as if by a rash act he had suddenly become possessed of a small electrical *Frankenstein*, which was to haunt him for the remainder of his days. Familiarity, however, very much lessens fear: and, when the 'father of a family' found to his astonishment that even 'baby' could play with it, and no evil consequences followed, he, like young Oliver, plucked up a spirit and took courage. Simultaneously with this, doubts began to prevail amongst the *single* men, and experiments were performed to test their power. Unfortunately for the electrical disc theory, walking sticks, thumb nails, gun wadding, and even *vacancy* answered the purpose quite as well; and the result was, to use a commercial expression, the discs were freely offered at a considerable discount, but there were *few* purchasers. I shall then for the present assume, as proved, that the metallic discs are in no way the powerful agents they are represented to be. The satisfactory demonstration of this can only be shewn by actual experiment; but, when this is proved, some people will still ask what is electro-biology? Is it a new power, or is it a well known one with new developments? This is a very reasonable enquiry, and as such should be *fairly* and *honestly* met. I will endeavour to do so to the best of my ability. Most of those now present have seen what are termed '*electro-biological*' experiments performed; but, as I understand there are several here to-night who have not seen anything of the kind, perhaps those of my friends who have, will bear with me a few moments while I describe them.

"The *modus operandi* is this. The operator invites a number of

contact with moist skin may create a voltaic circuit, still as electricity always travels by the best conductors and the shortest road, it would only pass over the minute portion of skin forming the connexion between the two metals (probably not the one-eighth of an inch in extent), and having thus got over the interval would pass round in an unceasing current without having the slightest tendency to penetrate deeper into the system, or extend itself over the surface; and even should it be contended that some diffusion of the influence must take place, as it happens that the nerves are far worse conductors of electricity than the muscles, it is absolutely impossible that they or the brain can be at all influenced. It is very doubtful whether under the circumstances of the contact of dissimilar metals and the skin in its ordinary dry state, any current would be set up; but allowing its existence, its path would be as above stated, and the quantity and intensity would be so small that no physiological effect could be produced by it; every electrician knowing that hundreds of series of a water battery are required to produce any perceptible effects, and that in all electrical experiments, the extent of the influence, whether it be chemical decomposition, shocks, or otherwise, is entirely under control, and is always exactly limited by the distance of the electrodes or poles. Were the theory of these professors, viz., that the substance surrounding a voltaic battery is affected by the current, correct, then we should obtain all the effects of a battery by touching the liquid in the cells; whereas every one knows that in order to obtain evidence of electrical action, it is necessary to place the substance to be operated on in the circuit between the metals.

gentlemen from the audience to be operated upon. Having taken their seats, he places in each of their hands one of the zinc and copper discs, with instructions to look at it for a few minutes, keeping the mind at the same time perfectly calm and tranquil. The audience are likewise requested to be quite silent. In the meanwhile the operator begins his round, and, passing the back of his hand (which is *stated to be negative*) over the forehead of the patient, he spans his frontal bone, pinches his thumb, and walks on. After going through these manipulations three times, the discs are taken away and each gentleman is gently requested to close his eyes. We have now then our 20 or 30 friends in a most enviable state of calmness and tranquillity. The operator now goes his final round, beginning at the first gentleman, tells him to open his eyes, which he does without any difficulty; he is then told to close them, and then downward passes are made from the forehead to the cheeks; he is then again told to open his eyes, and if the patient is susceptible to the influence,—*strain, wriggle, and twist* as he may, his eyes he *cannot* open. The magic words, '*all right, Sir, all right,*' restores to him his valued sense; and as he opens his eyes upon the world again, his astonishment affords additional mirth to his friends. This goes on through the whole series, the monotony of which is quite removed by the varied manifestations of the patients, their expressions ranging from the smile of incredulity to that of the most abject wonder. The susceptible are then drafted upon the platform, and those singular experiments are performed which many have seen and all have heard of. And this is termed '*electro-biology*,'—a name of American origin; or in other words, the '*electrical science of life.*' And persons who take lessons from its professors, are charged £3 : 3s. for the same, and are bound on their '*sacred honour*' not to teach it under three months, and *then* are compelled to exact the same terms to which they have submitted. Should they ever become public lecturers, a further amount is demanded, and thus a partial '*biological*' monopoly is secured.

"Now I contend that there is nothing really new in all this, but merely another development of a power with which we have been acquainted for years. Bacon says, in his *Essay on Vain Glory*, 'It was prettily devised by Æsop, the fly sat upon the axle-tree, and exclaimed, "See what a dust I raise;"' so there are some persons that, whatsoever moveth upon greater means, if they have ever so little hand in it, they think they carry it. You have nearly all of you, I presume, seen experiments in mesmerism, or what is by some termed animal magnetism. The operator steadily fixing his gaze on the patient with or without the downward passes. If the patient be very susceptible, in a few minutes his eyes begin to blink, they then close, and he is then in a state or condition which soon resolves itself into what is termed '*sleep-waking.*' In this state the patient converses with you quite rationally. His imagination is then generally in that peculiar condition, that you can influence it as you please; and his limbs are in many cases entirely under your control. Shortly after the French revolution of February, 1848 (for it is quite

necessary now they are so numerous to give the precise date), I had a young friend at my house for the purpose of shewing some sceptical friends some *genuine* mesmeric phenomena. The sleep being* induced, I made him believe that he was at the head of a body of fighting men in France. The military waive of the hand, and the advancing step, soon shewed that his martial spirit was fired. Suddenly making his men fall back, he loaded a cannon in a most energetic style, fired it, and then gazed with the most intense eagerness to see the effect produced. Seizing the advantage of the confusion he had made, he rallied his men, rushed forward, obtained the victory, and waived his sword in triumph. It was now suggested to him that he should go to Notre Dame, and return thanks for his victory. He instantly obeyed, and superintended the piling of the muskets of his men outside the church; he then entered, and fell down upon his knees with an expression of the deepest gratitude. A friend, who had been chanting a low dirge to assist the illusion, now suddenly, at our request, burst into a lively merry tune. The boy started from his knees with the fiercest expression of anger, rushed at him with his fists clenched, and in another moment, if the gentleman had not ceased, he would have smashed his face in. Now this is precisely the kind of experiment which is shewn in the highest classes of the new biological phenomena, with this difference, that the patient in the latter case is awake, and in the former he is in sleep-waking.

"It was discovered by a gentleman in America, who renounces and repudiates all connection with 'biologists,' that under certain tranquillizing influences the imagination could be worked upon at a much earlier stage than was generally known; and you will find in the *Boston Morning Post*, of Dec. 4th, 1843, several years before Mr. Fiske was Dods's pupil, this gentleman, Mr. La Roy Sunderland, performed these experiments publicly in Boston. Mr. Fiske, however, asserts that no person was ever mesmerised without having first been sent to sleep, and thereby tries to make a further distinction. This I am in a position to deny, and one case is as good as a thousand. A well known member of the committee of this institution was mesmerised by me some years since, in the library of this institution, without ever having been sent to sleep. His arms were made perfectly rigid, and I placed a large and heavy pile of books upon them, which he sustained for a long period and felt no inconvenience therefrom. For the benefit of some of the sceptics on the committee I left his arm in that state, so that when we sat down to business his arm was extended over the table, and he had no power to remove it. Mr. Fiske may reply with a peculiarly vague meaning, that I 'biologized' him; but this will not do. I made precisely those passes which I made here the other evening, and which he declared were mesmeric. So the fact remains *impregnable*. I consider therefore Mr. Fiske's objection disposed of.

"I have strong confirmatory proofs of the identity of mes-

* By Mr. William Cattell.

merism and electro-biology from all parts of the country. Dr. Elliotson, Dr. Gregory, Professor of Chemistry in the Edinburgh University,* Dr. Ashburner, and Dr. Engledue, all unite in ascribing it to the same power, and even Mr. Stone, one of their own lecturing fraternity, has sent in his adhesion. While the biologists have not, as I am aware, one single name in *England* of any eminence to support their theory. It is true that Mr. Fiske mentions the names of Sir Benjamin Brodie,† Lord Eglinton, and Sir David Brewster, as believers in electro-biology. But this is not the case. Sir Benjamin Brodie has written to the papers repudiating any connection with it whatever. Lord Eglinton in his letter calls the facts *mesmeric*. Sir David says it is only the *facts* he believes; but speaks, as becomes a great man, with much caution in respect of the cause, and he believes it has yet to be discovered. This is one of the cases in which half truth is no truth. I have therefore yet to learn the name of any man of scientific acquirements who has taken up the theory of electro-biology. All the Americans have discovered is, *that the imagination placed under the influence of a little mesmerism is extremely susceptible to impressions, and that impressions then made have all the reality of facts*. They have also economized time very much in arrangement, by having all patients tranquillized at one time; which is of great advantage. It is like marrying 50 couple at one time, as they do in the populous districts,—a system which, although now and then the couple get wrongly matched, yet on the whole may be said to work well.

“Certain Welshmen, you know, claim the honour of the discovery of America as belonging to their country, and, as a proof of their claim, say that, some hundreds of years since, a certain prince left their shores in a sailing vessel and was never heard of afterwards; and if he did not go to America, where did he go to? Now, I think you will agree with me, it is for honest Taffy to prove that the prince did go to America, not for you to go all over the world to learn tidings of him. So it is for the electro-biologists to *prove* that electricity accounts for all the results produced, and not for you to have the trouble to disprove it.

“And now, in conclusion, one word with respect to mesmerism.

* It is very much to be regretted that one who has done such good service in advancing the cause of mesmerism in Scotland, should in his work on this subject have introduced so much loose matter in reference to the exhibitions and opinions of certain itinerant lecturers on “electro-biology.” An adventitious importance has thus been given to these “small game” of which they are wholly innocent, and the Doctor’s name is moreover publicly cited by them as one of the champions of electro-biology, zinc and copper delusion included! It is earnestly to be hoped that, should another edition of this work be published, such very questionable matter will be excluded, and many other loosely written passages be condensed or altogether omitted. The work would then become a valuable addition to mesmeric literature, and be worthy of its subject and its author.

† Sir Benjamin’s theory is that the effects produced must be the result of a strong mind over a weak one. Sir Benjamin had better not theorize before he has examined the facts.

‡ See Dr. Elliotson’s, Dr. Engledue’s, and Dr. Ashburner’s articles in *The Zoist*.

Some people say, 'Oh, we hear nothing of mesmerism now; where is it?' I answer, out of the hands of the itinerant quacks, and in the hands of those who are using it for high and beneficent purposes. If any one wishes for confirmation of this, let him institute a few enquiries, and I will be bold to affirm that any man who will patiently examine the alleged facts with a cool judgment and an honest heart cannot but be convinced of their genuineness and truth. Those who are acquainted with the literature of this question, who daily read the accounts of its high curative agency coming thick and fast as they do from all parts of the world, cannot but feel their hearts moved as they read the soul-deep effusions of gratitude to God for the inestimable boon that it has conferred in removing or allaying human suffering. Let the enquirer for truth in this matter go to the Mesmeric Infirmary,—a society which numbers amongst its officers (amidst a host of others) the greatest logician, and one of the greatest mathematicians of the age. I refer to Dr. Whately of Dublin, and Mr. De Morgan the celebrated author of the work on *Probabilities* and professor of mathematics at the University College. With these you will find associated the practical Earl Ducie, and the most esteemed and beloved nobleman in England, the Earl of Carlisle, who I may mention is a good mesmerist. These are names which should make puny dogmatism modest, and pause before it condemns. Go there, and you will find that hundreds of cures have been effected; go to Dr. Esdaile, and you will find that in a report to the *Medical Gazette*, he relates 161 cases of tumors, some being more than 100 lbs. in weight, removed by him without the slightest pain, and in cases where chloroform would have been fearfully perilous. Visit Mr. Parker, of Exeter, and he will tell you of 200 operations he has performed without the slightest pain to the patient. Hundreds of additional cases could be cited if time permitted; and I can fearlessly declare *that those who believe all these collateral evidences and overwhelming facts to be FALSE, are more credulous than those who believe them to be TRUE.*

"And now a parting word as to the conduct of the medical profession generally in relation to this great question. I wish to be understood, in the one or two remarks I am about to make, to refer only to these gentlemen as a *profession*. There are amongst them names worthy of the highest esteem; but as a profession, the course of conduct which they have pursued upon this subject reflects eternal disgrace. Would it be believed in this age of scientific advancement, that the committee of a medical college should stipulate and require that every student entering it, should sign a declaration that he would never practise this science or investigate its phenomena.*

"Bigotry is not confined to religion: it invades the walks of science. As it expands, *reason* contracts; and the one stands in inverse ratio to the other. As a foul tumor preys upon the vitality of the body and transmutes health into disease, so bigotry preys upon the reason and transforms light into darkness, and blinds the eye to

* Stated on the authority of a surgeon in Dublin.

the proofs of demonstration. Persecution as a natural consequence follows in its train, and the result has been that men of the most profound medical attainments and the highest moral worth, have had their characters held up to execration as quacks and impostors, and have been hunted down in their professions with a malevolence altogether unparalleled. And for what? for daring to be honest to their own convictions. And foremost amongst these stands the honoured name of *Elliotson*. This name has stood, and still stands, as the target for the shafts of calumny that are weekly sent forth from the medical press of this country by writers who know that what they write is *false*, or *else*, which is scarcely less culpable, *might* know it to be false. These men, if their *might* had been as *powerful* as their *malice* was *implacable*, would long since have accomplished and triumphed over his destruction. To conclude in the language of one of the most eloquent of men :—

“ ‘To the eyes of posterity it will appear an indelible disgrace, that in the nineteenth century, an age which boasts its science and improvement, one of the first physicians in Europe, of a character unblemished, and of manners the most mild and gentle, should have been held up by his profession to the ridicule and contempt of his countrymen. From him, however, these poisoned arrows will fall pointless. His enlightened mind, his unwearied assiduity, the extent of his researches in this department of science, will be the admiration of the period when those who have maligned him will be all forgotten. Distinguished merit will ever rise superior to oppression, and will draw lustre from reproach. The vapours which gather round the rising sun and follow it in its course seldom fail at the close of it to form a magnificent temple for its reception, and to invest with variegated tints and with a softened effulgence the Luminary which they cannot hide.’ ”

Mr. Nottage then proceeded to the experiments. There were from twenty to twenty-five gentlemen who came down to be operated upon, and in each of their hands the lecturer placed a small paper pellet, which he informed them was merely for the purpose of concentrating their attention and tranquilizing their minds, so that they might be more passive to receive a slight mesmeric influence, which he would presently endeavour to impart. After the sitting of ten minutes was concluded, during which time Mr. Nottage placed the front of his hands once or twice upon the forehead of each subject, he found that he had eight or nine under his control; and upon these he performed a series of experiments which rivetted the attention of the audience to a late hour.

At the conclusion of the lecture, Mr. Nottage said that he wished then to refer to an incident which had taken place at one of Mr. Fiske's lectures. He continued:—"Sir, it will be remembered by many present that Mr. Fiske, on a late occasion when I mentioned to him the number I had in-

fluenced in private, said, 'Sir, here are four gentlemen (pointing to those whom he had brought under his "biological" control), upon whom I will defy you to exercise any similar influence.' I ascended the platform, little suspecting any manoeuvres on the part of the 'reverend gentleman,' and found, to my astonishment, that I had no influence whatever over them. On returning home, I looked at a book written by an American on this subject, and found it distinctly laid down, that, when the operator told another person that he could not influence his subjects, it would be impossible for him to do so; but if he granted permission, then the third person could operate as well as the first. With this fact before you, ladies and gentlemen, I will leave you to form your own conclusions as to the candour of this reverend gentleman."

Mr. Slade (Mr. Fiske's assistant)—"Sir, I deny before this audience that Mr. Fiske used any 'influence' over those gentlemen."

Mr. Nottage—"Let's have no equivocation here. I stated, Sir, that Mr. Fiske defied me in the presence and hearing of these gentlemen to operate upon them. I never said he used any 'influence,' meaning as you do a mental or physical influence; but that the *word* of defiance was all powerful to produce the 'biological' impression on the minds of his subjects."

Mr. Slade—"I am here to deny that Mr. Fiske used any influence whatever."

Mr. Nottage—"Well then, Sir, to put this matter beyond further cavil, I will ask Mr. Slade how it was that, on that same evening, on Mr. Fiske's retiring during the proceedings, you at his *request* continued the operations upon those very gentlemen which I, as against his *defiance*, could not? Have you a 'gift,' which I have not? Cannot I raise a spirit as well as you?" (Mr. Slade was silent. Loud and long continued cheering from the audience.)

Some discussion here arose whether Mr. Fiske learnt his science from the Muftis, or whether he was a pupil of Mr. Dods of America. Mr. Slade disavowed his asserted declaration that Mr. Fiske had derived what he knew from the Muftis, observing that he *must* have said in reply to any enquiry on the subject that Mr. Fiske was Dods's pupil. The lecturer, however, distinctly declared that Mr. Slade informed him, in the ante-room of that Institution, that Mr. Fiske, in reply to a member at the institution in Leicester Square, stated that he derived it from the Muftis, who had the power of influencing numbers at once. This circumstance he (Mr.

Nottage) communicated to some friends immediately afterwards, and it had become a standing joke with them ever since.

Mr. Howard Kennard—"Sir, what Mr. Nottage has now stated, he repeated to me immediately after the conversation had taken place."

It was then moved and seconded,—“That this meeting, whilst tendering its thanks to George Swan Nottage, Esq., for his able and eloquent lecture, desires to record its opinion that he has thereby satisfactorily disproved the alleged necessity of metallic discs in inducing the “so-called electro-biological” condition; such result having been this evening produced by the use of ordinary paper pellets, or gun wadding.”

Before the sense of the meeting was taken upon this resolution, Mr. Slade said that several of those who had been operated upon that evening were under the influence of the disc: upon which some stepped forward and stated that they had never had one in their hands, and yet they had been quite as much affected as those upon whom Mr. Fiske had experimented with his discs. A gentleman observed that if the lecturer had used the discs, more might have been affected.

The motion being then put, and only three hands being held up against it, the chairman declared it to have been all but unanimously carried.

Mr. Nottage in rising to return thanks, said—"Sir, I am aware it is very unusual to enter into arguments on acknowledging a vote of thanks; but in discussing this vote, arguments having been advanced which I think unsound, I must be allowed to notice them. The *might-have-been* argument which has been advanced with respect to the discs acting as electrical forces on the ulnar and median nerves, is untenable in a philosophical discussion. Certain obese animals possessing bristles instead of wings ‘might’ fly, we are told; but the old proverb reminds us that they are very unlikely birds (laughter). However, for the gentleman’s satisfaction, I may mention that some, whom Mr. Fiske on a previous evening sent away unaffected by his electrical discs, had previously yielded to my non-electrical pellets. By parity of reasoning then, and with this fact in my favour, I ask, if Mr. Fiske had used paper instead of zinc and copper, *might not he have affected greater numbers?* To rest the argument on these non-essentials, the gentleman himself must see to be absurd."

Mr. Nottage, having disposed of some other objections which had been raised, concluded amidst much cheering, by declaring that his only object in taking so prominent a part in this matter was to strip science of the filthy rags of de-

ception and quackery by which she had been obscured, and to invest her with the pure and spotless robes of innocence and truth.

The proceeds of the lecture were presented to the *Amazon* fund.

On Friday, the 13th July, Mr. Nottage gave another lecture at the same institution, in reply to a grossly personal attack made upon him by Mr. Fiske, in reference to this lecture. On this occasion the identity of mesmerism and electro-biology was again pointed out, and the usual routine experiments were successfully performed by Mr. Nottage, after the subjects had merely gazed at their THUMBS. The results were exceedingly striking. The proceeds upon this occasion were presented to the Iron, Hardware, and Metal Trades' Pension Society.

In the course of the second lecture, Mr. Nottage called on Mr. T. W. Burr, the Secretary of the Philosophical Class of the institution, to express his opinion on the work of the great master (!) of the new science (?). Mr. Burr thereupon reviewed *Electro-Psychology* by Dods, in a very clever speech, in which he most happily exposed the absurdities of that *ad captandum* author, from whom the biologists derive all their ideas, and from whom many of them pilfer entire pages without acknowledgment.

The following is a brief abstract of Mr. Burr's review.

"The work called *Electro-Psychology*, edited by Darling, from the writings of Dods and Grimes, is almost entirely composed of absurdities; but they are generally so connected together as to prevent extract. The following are, however, specimens of assertions that can be detached, from which the ignorance of electricity and every other science displayed by the writers may be somewhat estimated.

"Speaking of the creation. 'It is therefore contended that all things were made out of electricity, which is not only an invisible and imponderable substance, but is primeval and eternal matter.' How can a *substance* be both invisible and imponderable? Such things as heat, light, and electricity, are forces, not substances.—'Hence electricity contains the elementary principles of all things in being, and contains them in their original, invisible, and imponderable state.' 'Suppose that there are one hundred elements belonging to this globe: then there are one hundred elements in electricity out of which this globe was created. We will step back in our imaginations to that period when this globe, as such, had no existence. For the sake of perspicuity we will suppose

one hundred cords to be fastened on these one hundred elements in electricity. Now as the Eternal Mind can come in direct contact with electricity only, so he exerted his voluntary powers that constitute his creative energy, and condensed those one hundred elements that constitute electricity down to a more gross and dense state, each element sliding down its own cord in its progress towards creation.' 'The Creator again acts through another volume of electricity upon those one hundred partially condensed elements, and moves them down a grade further onward toward their ultimate or created state. And thus the work progresses; wave successively following wave down its own cords till they all become air. Hence air contains the one hundred elements; and all the chemical properties of all things in being are involved in it.' 'Hence water contains all the chemical properties of all things in being.' 'It will be clearly perceived that all the substances existing on the globe as so many ultimates exist in electricity as so many primates. For instance; if there is gold in the globe, then there is gold in electricity, out of which it was made: if there is phosphate of lime in the globe, then there is phosphate of lime in electricity.'

"Comment upon such absurdity is unnecessary. Having shewn their knowledge of chemistry, let us turn to astronomy and physics.

"'The sun being pure electricity, is of course a cold, invisible body.'—Here follows a long theory of light, asserting that the electricity of the sun rubs the atmosphere, and by the friction sets it on fire. We did not before know it was at all combustible, and where a fresh supply comes from we are not informed.—The globe is then described as still imperfect, and receiving electricity from the sun 'to bring it to its full growth and perfection as a meet habitation for man.' 'It continues to increase in bulk, and hence its entire creation as to its size, vegetables, and animals, is not yet perfected, but will be in future ages.' 'Hence the cause of the variation of the compass, which in philosophy yet remains inscrutable.'—'Comets move in very elliptical orbits.' There are but four known to move in such orbits, while there are hundreds or even thousands which describe parabolas.—'The cause of this is that, while they are chained by the attractive and repulsive forces to keep a circle, yet as they are propelled in a straight line sky-rocket like by their own internal gaseous flames that stream in their course, so their orbits are elliptical.' Comets are not turning bodies at all, and are only hot when near the sun. Bodies acted on by two forces, such as the centripetal and centrifugal, need not necessarily move in ellipses, but

may describe any conic section.—‘Immensity of space is not square, for then worlds would move in a square, but it is round.’ The idea of giving a definite form to boundless space, and the logic by which that space is arrived at, are equally wonderful.

“‘The globe yet moves in an elliptical orbit, because its bowels are melted lava.’ Since the days of Newton it has been supposed that gravitation was the cause of the shape of the earth’s orbit, but he was not an electro-biologist, and consequently knew nothing about it.—‘As it cools it continually approximates in its orbit nearer to a circle.’ There is no connection whatever between the decrease in eccentricity of the earth’s orbit and the cooling of its crust, and after a certain point it (the orbit) will become elliptical again.—‘This will cause the variation of the compass to continue till it (the earth) moves in a perfect circle round the sun. Then it will be perfectly finished as to its size. Then the variation of the compass will cease, inasmuch as the cause that produces it will be removed. That cause is the elliptical orbit in which our globe moves, and its continual approach to a circle. And when that circle shall be obtained, the globe will be finished, and the variation of the compass will disappear.’

“The impudence and ignorance of all this is disgusting. Were it necessary to give a serious answer, it would be sufficient to point out that 200 years ago there was no variation of the compass, and that it periodically fluctuates about 25 degrees east and west of the true north.”

NOTE BY THE ZOIST.

The more we look at the practices of these electro-biologists or electro-psychologists, as they call themselves, the more are we disgusted.

We have just seen one of the bills which Mr Fiske circulates amongst his audiences, and therefore virtually adopts. In the midst of many other testimonials from newspapers is the following:—

“Mr. Fiske is by far the most interesting biologist that we have ever had the pleasure of hearing. He has moreover the advantage and merit of being the discoverer of this science, which may have the most important results in medicine. He speaks well, shews extensive knowledge, solid judgment, and a contempt of quackery.”

When we heard Mr. Fiske for the first time, we thought we had heard or read something like his lecture before.

Harvey, Galileo, Newton, Fulton, were all paraded before us in a familiar drapery, and yet we could not for the moment recollect *where* we had met with them. The next day we dipped into a work on *Electro-Biology, or, the Electrical Science of Life*, by G. W. Stonz, when lo! and behold, *there* started up our great geniuses as we had seen them the night before. Well, thought we, we have got at the bottom of the matter now—Fiske has learnt from Stone! Most impotent conclusion! Immediately afterwards we procured Dods's *Lectures on Electro-Psychology*; when, judge our surprise to find that Fiske had not only *read* large portions of these, but that Stone had actually *printed* entire lectures, and passed them off as *his own*!

Dr. Darling, in a recent book, appends the following sentences from a newspaper, thus virtually adopting them:—

"The following letters, one to and one from the Earl of Eglinton, refer to the very *peculiar power possessed by Dr. Darling, and which it appears he can communicate to others,*" &c.

Lord Eglinton writes thus:—

"Sir,—Having perfectly satisfied myself of the truthfulness of your performances, and of the existence of the mesmeric power *discovered* by you to exist, &c.

"EGLINTON and WINTON."

Dr. Darling has just published under a new title a book which is the very same as one which he published last year: and has copied Dods with the omission of the chapter in which Dods professes to reveal the mighty secret, which was to press certain parts of the head and hand. The second edition of Dods's, containing the secret, was published six months before Darling's book.

We do not know that the fourth American, Dr. Warren, Warner, or Warne, or whatever his name is, has written any thing: but, like the rest, he has pretended that there is a secret in this simple matter, and pretended that certain parts must be touched; even if he have not, like the rest, professed the mystery of electrical discs.

Like the rest he sold the secret for some pounds to the credulous; and on the understanding that it should not be divulged for three months, and then to persons only who would make the same promise, and so on *ad infinitum*. It appears (No XXXII.) that he once called on Dr. Elliottson, and promised to call again, but has never ventured upon a second visit, though still in London.

An Englishman, named Hicks, who seems anxious to expose what imposture there exists, sells discs for sixpence at

his lecture-room door, but allows that their influence is entirely upon the imagination.

As to Dods himself, the progenitor of this American swarm, we extract the following from the *Boston Daily Mail* of Feb. 7, 1850. The article is vulgarly headed, "*The cat let out of the bag—Mr. Fiske's Biology exposed, and the whole science of zinc and copper blown sky high!*"

At a meeting held in the Tremont Temple Lower Hall, a Mr. G. P. Kettell arose and said that he had been one of a class, each of whom paid Mr. Fiske 10 dollars for the secret and solemnly promised not to divulge it for three months, nor even then to instruct another person for less than 10 dollars, and to forfeit 10 dollars if at the end of three months he became a public lecturer. Finding that the science was without the least foundation, and that he could produce the effects without the mysterious operations which constituted the secret, he demanded the return of his money; and, finding himself baffled in all his attempts, he threatened to "expose the humbug," and prove publicly, or forfeit 500 dollars, that the experiments were performed by no other agency than mesmerism or pathetism. In the speech made by Mr. Kettell are the following passages:—

"Mr. Fiske goes on to say that if he can control the electricity in the system, he can control the functions of the system themselves. He told a great many stories about the third finger, and among other things that sempstresses considered it very dangerous to wound the third finger; that it was a remarkable digital; that the great spinal column which extends through the system connects with the hand; and in its ramifications the third finger receives a greater portion of the ulnar nerve, which accounts for that finger being more sensitive. Mr. K. denied this position about the ulnar nerve, and he believed it to be a foolish fable, though he did not profess to be an anatomist. He explained the fallacy of the notion, and cited the best of authorities to prove his statements, among whom was Dr. Winslow Lewis. He called upon some gentleman to step upon the stage, and he would give him the 'secret grip.' A young man obeyed the summons, and received the regular 'Fiske grip.' Mr. F., said Mr. K., went on to state to his class, that, by pressing between the second and third fingers, you press upon this ulnar nerve, by which you affect the great sympathetic, (what he meant by that, said Mr. K., he didn't pretend to know,) and by this means control the electricity and perform experiments on persons, provided they be in the negative state. A person in a beastly state of intoxication could be restored simply through the magical power of this ulnar nerve.

"Here the lecturer gave a graphic illustration of Fiske's mode of operating. He first gave the grip, then pressed downwards, talked loud and vehemently, and striking the patient a heavy blow on

the back, exclaimed, 'all right,'—the charming words that denoted that the cure was performed. He also further stated that he had tried Fiske's plan upon a drunken woman whom he accidentally met in Washington Street; that she was in a negative state, as he supposed, and he gave her the 'Fiske grip,' accompanied it with the passes, and slapped her on the back, exclaiming, 'all right;' but instead of bringing her back to consciousness, down she went again, as drunk as ever."

"Mr. Fiske was not present to defend himself, and Mr. Sunderland was called upon to address the audience. He thanked them for their kindness and apparent good feeling. He said if such charges had been made against him as had been against the Rev. Theophilus Fiske, he would, had the breath of God been in him, have made every sacrifice to have been present to defend himself. Our limits will not permit us to report Mr. Sunderland at length. He claimed that whatever was new in biology was taken from his works on pathetism, and he cited several in proof that the experiments now performed under the electro-biological head were done by him in 1843. He brought forward several extracts from newspapers, among which was the *Boston Morning Post*, that spoke at length of experiments he had performed while the patient was either awake or asleep. He also read from the *Magnet* of January, 1843. He further offered to forfeit 5,000 dollars, if, before a respectable and disinterested committee, it could be proved that these self-same experiments were not performed by him at that time."

The Rev. La Roy Sunderland began in June, 1842, a journal, which we now possess, called the *Magnet*, in which he broaches a number of electro-magnetic opinions respecting the nervous system and the mind, as Dods did afterwards. He also influenced in public some persons by their imagination, and some by his mere will or by sympathy with him, some by both, without any passes, contact, or staring at them; just as any mesmeric effect—those of the metals, mesmerised water, excitement of cerebral organs by the fingers, rigidity, &c., and actions and thoughts by the operator's will, even though he be absent and distant—may be produced in some persons at some times without their being previously mesmerised.* We copy the following passages from the *Magnet*, vol. ii., No. vi., November, 1843:—

"From the *Lowell Washingtonian*, Sept. 15, 1843.

"WONDERS OF PATHETISM.

"Agreeably to the announcement in the last number, the Rev. La Roy Sunderland gave his second lecture in this city."

"The experiments were more interesting than is in the power of language to describe; and, *they were unlike anything of the kind*

* See Dr. Elliotson's article in No. XXXVI., p. 427.

which have ever been produced in this or any other place, as far as we know. For instance; on commencing, he informed the audience, that he would induce a state of catalepsy or somnambulism, (Mr. Sunderland calls it a state of *hypnopathy*, or sympathetic sleep,) in a number of the audience, while he was actually delivering his lecture! And as marvellous as it may seem, and in direct opposition to the assumptions of the neurologists, and the believers in Mesmer's theory, on concluding his lecture, four persons were found to be in a state of profound sleep!!—each of whom were utter strangers to the lecturer; and it was abundantly testified by their friends, that Mr. Sunderland had never seen or spoken to any of them before they were found in that mysterious sleep!! And, what was still more remarkable, none of the subjects would speak a word, or seem to hear anything, from any other person but the lecturer! And we saw one of them, before Mr. Sunderland had left the desk, or spoken to her at all, stretch out her hand towards him, as if she wished his presence or assistance! *Collusion here, was absolutely impossible.* Here was no previous acquaintance or arrangement, no staring in the face, no manipulating, as in the usual processes, under the names of mesmerism and neurology; and yet, the results were as real, and a thousand times more satisfactory to the intelligent assembly who witnessed them.

“We cannot, of course, give all the details, but we must state the following: the lecturer called a lady, well known in this city, of deep piety, upon the platform, and after seating her for the purpose of inducing sleep, he went into the congregation to take care of his other subjects. On returning to the platform, the lady was sound asleep! He now informed us that he would put her into a state called *trance*, in which she would have *perceptions* of things invisible. He gave it as his opinion, that the mind in this state did not, actually, leave the body, as had been supposed, but these states depended on the influences exerted over the cerebral system. On giving her some directions as to where she should go, she gradually raised her hand, with a most heavenly smile, and commenced a most interesting description of what she saw. She addressed the spirit of a deceased brother, and broke out into raptures of praise to the Saviour. And though she never sings when in the normal state, she now sung in most heavenly strains, so much so that many were affected to tears. And while all this was going on upon the platform, one of the other subjects who had gone to sleep in the extreme part of the hall, was observed to be describing some of the same things which the other saw!! Thus demonstrating the truth of Mr. Sunderland's theory as to the laws of *pathetism*, or physical and mental *sympathy*.”

“From the Lowell Patriot, Sept. 13, 1843.

“PATHETISM.

“An astonishing instance of the effects of nervous susceptibility was exhibited at the Rev. Mr. Sunderland's lecture, at the City Hall,

last Monday evening." "As he had brought with him no *subject* upon whom to operate, he wished to select some one from the audience; and if there were any present who were willing to submit themselves for that purpose, they might *fix their eyes upon the head of his cane*, which he placed across the table before him, and he doubted not but in a few minutes they would be affected by the magnetic sleep—while he would continue his lecture.

"This he did, for the space of ten or fifteen minutes, and in such a manner as to render it perfectly evident to all who heard him, that he could not at the same time be concentrating his mental powers upon any individual for the purpose of producing sleep. And on pausing to inquire if any had experienced the magnetic influence, it was discovered, to the astonishment of the audience, that *no less than five persons*, in different parts of the hall, *were in a sound mesmeric sleep!* The lecturer, on visiting these persons, found them all to be in communication with himself, as he shewed by conversing with them. He declared that he was an utter stranger to all excepting one of the five, and that he had exercised no influence over them save such as he had exercised over all who were present;—not being able even to distinguish them from others while in the desk, on account of the partial loss of his vision; and he furthermore stated that this was the first experiment he had ever tried in this manner, and probably the first performed by any one."

"Mr. S. conducted one of the young ladies, after waking her, to the platform, where she was again put in a state of somnolency, by simply fixing her eyes, according to his direction, upon a handkerchief placed upon the railing of the platform, while he was engaged in conversation in other parts of the hall. He then proceeded to throw her into a state of *trance*, in which she imagined herself in *heaven*, described scenes and persons there, sang most melodiously, and exhibited other usual mesmeric phenomena. This was accomplished by merely placing his finger upon the different phreological developments of the lady's head, without any apparent mental effort on his part. Her situation was evidently precisely like that of a person dreaming—a portion of the organs of the brain being in an excited state, while others were under the influence of sleep; and this excitement being the effect of physical sympathy, or pathetism."

"*From the Morning Herald, Sept. 23, 1843.*

"MOST EXTRAORDINARY PHENOMENA!"

"Unlike all other operators, Mr. S. instead of selecting one subject, *brings his process to bear upon his entire audience!* And, consequently, the results of his experiments, performed in this way, have astonished and generally satisfied all who have witnessed them. His audience last Monday evening, at the City Hall, were about a thousand, and all of them strangers to him. In commencing, he informed us, that during his lecture he designed to *induce* a number of cases of real somnambulism: that is, he would cause those in the

assembly who were *susceptible*, to fall into a state of *sympathetic* sleep, and in that state, *to rise from their seats and come to him on the platform!* And after fixing the attention of the audience for this purpose a few minutes, some fifteen persons (including both sexes) were found to be sound asleep. And now occurred a most extraordinary sight; it was to see one and another rise from their seats with eyes fast closed, and slowly approach the platform on which the operator was standing! Some of them seeming unable or unwilling to rise up and walk, Mr. S. went to them, and they then followed him to his place, and one of them went up from the extreme part of the hall. Room could not be found for them all upon the platform, and they were falling to sleep in such numbers, that he could not take care of them! Hence, the *process* was suspended, and Mr. S. went round through the assembly and restored those to wakefulness who had not taken seats upon the platform; and we have been credibly informed, that some 20 or 30 other gentlemen and ladies were decidedly affected and disposed to *somnolence*, *rigidity* of limbs, &c., by Mr. S.'s method of operating on that occasion.

"Numerous and interesting phenomena were induced by the operator upon the somnambulists around him upon the platform. One was thrown into a state of trance, or ecstasy, and was enraptured with views of the Saviour, and her deceased friends. She sang in tones, and in a manner which convinced, many at least, that the phenomena were real."

These scenes remind us of those witnessed by the French Commission of 1784, and prevent us from wondering that the phenomena were then ascribed to imitation and imagination as well as contact; for they were partly so to be accounted for. But that there is an influence independent of imagination is evident to all but the uninformed, because experiments may be devised and phenomena constantly occur when imagination can have no share. Vomiting may be excited by an emetic or substance having a specific power of causing vomiting. But vomiting may arise from sympathy, as when we see another vomit—from imagination, as when we are told that we have swallowed something filthy—from turning round, from sailing, or swinging—from severe pain, as in spraining one's ankle—from a bad smell or taste—from sympathy with a diseased brain, kidneys, or obstructed bowels—from pregnancy, inflammation of the stomach, &c., &c. Yet no body on these accounts denies that tartar emetic has peculiar powers of exciting vomiting independent of imagination, sympathy, or external impression.

IV. *Cures of, or benefit in, Inflammations of the Face ; Enlargement of the Joints, with great debility, in a child, indeed, Rickets ; Erysipelas ; Amaurosis ; Extreme weakness of the Ankles in an adult, at one mesmerisation ; Irritability of Temper ; Spasmodic Cough ; Stiffness and weakness of the Knees ; Squinting.* By Mr. MAYHEW, of New Jersey, United States.* Communicated by Dr. Elliotson.

"The next fashionable fallacy is mesmerism." "This fallacy, like homoeopathy, was also denounced by a French Commission." "The Commission came to the conclusion that 'compression, imagination, and imitation are the sources of the effects attributed to the new agent.'" "I shall, however, draw your attention to some points, as it is necessary that you should be induced to examine further, to convince yourselves of the weakness of the whole system, and be able to shew to your friends and the public that your opposition is neither from intolerance or ignorance." "It is notorious—we have only to recall the ample *exposé* made some years ago by Mr. Wakley—that the proofs have signally failed when tested properly: and none but the most unimpeachable evidence should be allowed." "It is remarkable that none of the phenomena were witnessed till the last century. Moreover all men, and animals also, ought to be equally susceptible, for we cannot suppose a difference to exist in the conducting power of bones, muscles, nerves, &c, in different individuals (unless there be special organs, which may vary in power, as in the torpedo), whereas it is known that none shew any of the effects until they have been educated in the effects. This inevitable conclusion forces mesmerists to explain why so few persons indicate the possession of the power, by presuming that the mesmeriser and the mesmerised must have full belief in the existence of the power and have a desire either to mesmerise or be mesmerised: and therefore if a failure arises, it is from '*l'atmosphère d'incrédulité*.' Now if this be not a subterfuge, I know not what is."—*Introductory Lecture delivered at the London Hospital on the opening of the Medical Session, on Oct. 1, 1851.* By Dr. FRANK, Assistant-Physician to the Hospital. *London Medical Gazette*, Nov. 7, 1851.

Newark, State of New Jersey,
Oct. 30th, 1851.

My dear Dr. Elliotson,—I forward you a few cases for insertion in *The Zoist*, arranged as they occurred during the last three months of my stay in England; and shall feel a pleasure in communicating with you from time to time through the medium of Baillière's New York agency. I have three cases on hand which I purpose sending you a statement of when complete.

With ardent wishes for the success of our righteous cause, and with expressions of the warmest respect and esteem for yourself,

I am, my dear Doctor,

Yours very sincerely,

JOHN MAYHEW.

* Mr. Mayhew's former valuable communications to *The Zoist* are dated from Farnham, Surrey, and will be found in No. XXIX. (cure of a case of pulmonary consumption, with clairvoyance as to disease in herself and others); No. XXXI.

I. *Inflammation of the Face.*

Mrs. W., Glastonbury, Somersetshire. This person, about 40 years of age, had for several weeks been afflicted with inflammation in the face, and had for several weeks been under the care of my brother, who resides in that town. The case was obstinate, and the disease still unalleviated. At his request I mesmerised her locally, but did not endeavour to produce the sleep. When she sat down she was in very great agony, but in less than ten minutes all pain had ceased, and all swelling and inflammation had disappeared.

II. *Inflammation of the Face.*

Miss H., of the same place, had a carious tooth extracted; in about three hours afterwards her face swelled to nearly twice its usual size, and the pain she suffered was very intense. At my brother's request I mesmerised her locally by the usual passes, and in about seven minutes the swelling was down, and the pain was gone.

III. *Enlargement of several joints.*

Eleanor Mayhew, aged 4 years. This is a daughter of my brother, to whom reference is made in the two previous cases. Enlargement of the knee, ankle, elbow, and wrist joints, accompanied with such extreme weakness as to require constant nursing. When she walked her feet spread outward, so that the ankle-joints nearly touched the ground. Mesmerised for twenty minutes each day during two weeks; at the end of which time she could walk with greater ease, the ankles maintaining nearly an upright position, and the size of the joints had very much decreased. My brother continues the treatment.

IV. *Erysipelas.*

Mrs. W., residing in the neighbourhood of Hoddesdon, Herts, was introduced to me by Mr. Edward Lock, draper, of that town, while she was suffering severely with erysipelas in the head and face, with the request that I would endeavour to relieve her. I mesmerised her locally for about seven minutes, at the end of which time all pain had ceased, and all swelling and inflammation had disappeared. She had no subsequent return. Mrs. Ellis, the authoress of *Mothers and Daughters of England*, was present after the sitting, and was

(cures of erysipelas, pulmonary consumption, neuralgia, and rheumatism, all but one in America); and No. XXXV. (a remarkable instance of clairvoyance of the patient mentioned in No. XXIX.)

much interested in questioning the woman cured relative to the fact.*

V. *Amaurosis.*

Miss Prior, of Hoddesdon, aged 27 years, has been blind through opacity of the cornea for nearly that period, not being able to discern more than a slight difference between light and darkness. I brought her partially under the mesmeric influence, and instructed her brother how to proceed with the case. About three months afterwards I saw her, and found that she had so far recovered as to be able to discern some difference between one colour and another. They feel encouraged to persevere. I much regret not being able to follow out this case myself, and I have no doubt by perseverance of the ultimate result.

VI. *Weakness of the Legs and Ankles.*

Mrs. Trigg, of Hoddesdon, about 30 years of age, had been for four years afflicted with extreme weakness in the legs and ankles, which latter had been so much swelled for nearly that space of time that no ankle-bone could be seen or felt. A few minutes walking would be more than she could bear; indeed she could not walk across the room without great inconvenience. She had had medical advisers, but to no purpose. I called on her in company with Mr. Lock, and in the course of conversation it was suggested that I should try to relieve her by mesmerism. I mesmerised her locally, and on the first pass being made, she was quite terrified at the strangeness of the sensation she experienced; it was, she said, like having lumps of ice drawn from her ankles, out at her toes. Her improvement was immediate, so that she felt utterly astonished at the effect produced.† After the fifth sitting her cure was completed, her ankles had received the required strength, she could walk about with ease and comfort, and the swelling had entirely disappeared. This lady and her excellent husband are now engaged in dispensing the blessings of mesmerism amongst the poor of the neighbourhood; and I think it likely that you will have the pleasure of inserting some of their cases in *The Zoist*.

VII. *Irritability of temper.*

Miss Trigg, daughter of the above, aged 10 years, suffering with nervous debility, very much affecting her temper,

* See similar rapid cures of inflammation by an Archbishop and by Mr. D. Hands, No. XII., pp. 514, 515.—*Zoist*.

† This is just such a rapid cure as that by Mrs. D M., recorded in No. XXX., p. 414.

and causing her to be irritable and peevish, was put into the mesmeric sleep, and mesmerised generally. The effect was very marked, her irritability ceased, and instead of her customary peevishness, she evinced the greatest anxiety to shew her affection, and desire to please in every possible way : indeed she appeared to be quite another child.

VIII. *Spasmodic Cough.*

E., a young girl living in the family of Mrs. Trigg, about 18 years of age, for four months had been afflicted with a very violent cough, for which she had been under treatment of a medical man, who was esteemed skilful, but without benefit. She was moreover very hysterical, and during a long period several times a day would have frightful fits of laughing hysterics. I put her into the mesmeric sleep in about five minutes; she became almost instantly clairvoyant with regard to her own disease, and declared that mesmerism would cure her. When she awoke her cough and hysterics had both disappeared, and I have not since heard of the slightest return.

IX. *Stiff Knees.*

Mrs. Chambers, of Beccles, for more than three years had been lame in one knee and very weak in the other. She had worn knee-caps for a long time, and feared the result would be a stiff joint. Latterly she could not walk without great danger of falling, and not at all without support on both sides. If she wished to go up or down stairs, she was obliged to do it in a sitting position, pushing herself up, or letting herself down, one step at a time. I have no doubt that all that medical skill could devise had been done for her relief by her physician, who stands deservedly high in his profession; but to no purpose whatever; she believed herself to be a hopeless cripple for life. I mesmerised her once a day for three weeks, devoting about thirty minutes at each sitting. Her recovery was gradual during this period; but at the end of that time her cure was complete, excepting a little weakness remaining in that knee which in the beginning of her treatment she had called her "well knee." She can now walk or run up or down stairs or anywhere else with ease and comfort.

X. *Squinting.*

Mr. O., of Sleaford, Lincolnshire, had his right eye injured so as to cause obliquity and imperfection of vision; restored in two sittings, each sitting occupying about thirty minutes.

NOTE BY DR ELLIOTSON.

Doctor Fraser, the assistant-physician to the London Hospital, should remember that nothing sits so well upon a young man as modesty: and should train himself to speak and write soberly and soundly, and be silent till he has made himself thoroughly acquainted with his subject and feels that he is anxious for truth and human welfare, not for the trumpery applause of the ignorant or for mere worldly profit, and is able to disdain the vulgarity that characterizes too many writers in the medical journals and too many lecturers in medical schools. He should remember that, when a medical teacher addresses pupils, his duties are most solemn, and he is bound to assert nothing but what he has ascertained to be true, and nothing which can mislead them or impair their utility to their fellow-creatures in after life.

As to the denunciations of academies, colleges, and societies, this teacher of youth ought to know that the French Parliament *denounced* antimony at the request of the faculty of medicine at Paris that antimony should not be used, and an eminent physician, named Paumier, was deprived of his degree for prescribing it: and that some years afterwards the same Parliament at the request of the same faculty replaced antimony in the *Materia Medica* because Louis XIV. had been cured with it. I recollect that many years ago an old fellow of the College of Physicians, Dr. Budd, physician to St. Bartholomew's Hospital, told me, that, when a young man, on his mentioning to an old physician that he was giving antimony to a patient, the old physician started back with horror, advised him never to do so again, as he would kill some one and repent of it as long as he lived.

The same French Parliament *denounced* and forbade inoculation, and, fourteen years afterwards, the two young princes, who became Louis XVIII. and Charles X., were inoculated not far from the parliament house. In England we are indebted for the practice of inoculation not to the faculty, but to a strong-minded woman, Lady Mary Wortley Montague.

For many years after I had employed prussic acid successfully in private and also in public at St. Thomas's Hospital, the Pharmacopœia Committee of the London College of Physicians shrunk from recommending to the College its insertion into their *Pharmacopœia* because so many of the fellows had *denounced* it in letters to them: and so late as 1836 an argument used by certain fashionable medical men to prevent patients from consulting me was that I prescribed prussic

acid. A little before that year, an attempt was made to invalidate my medical judgment in a cause before Lord Abinger by the present Attorney-General suggesting to his brother counsel to ask me whether I did not employ the stethoscope: and I replied, yes, just as Dr. Davey did when asked lately by another counsel whether he believed in mesmerism: and I have heard it contemptuously *denounced* in lectures before the assembled College of Physicians. When Ambrose Paré substituted with perfect success mild applications to gun-shot wounds for the *tortures of boiling oil*, his brethren so violently *denounced* mild applications that he had to defend his wholesome innovation long afterwards before Charles XI. in person: and, after he had proved the success of tying arteries after amputation, as is the present mode of preventing hæmorrhage, his cotemporaries assailed him, *denounced* ligatures, and persevered in the dreadful practice of applying boiling pitch or red hot irons to the stump. When Aselli *demonstrated* the lacteal vessels, not a single doctor of the University of Montpellier would allow the evidence of his eyes and acknowledge their existence, but *denounced* them. After the sexual system of plants had been *demonstrated* by Alpini, and Millington urged it upon the Oxonians, and Grew had proved it, Tournefort, the celebrated botanist, refused it a place in his work: and Dr. Alston, the Professor of Botany in the University of Edinburgh, violently *denounced* and opposed it in the *last* century. Such was once the prejudice of the court physicians against Peruvian bark, they so *denounced* it, that Cromwell was allowed to die of ague rather than they would allow him to take it: and a man named Talber, who taught the regular faculty the proper mode of administering it, was vilified all over England as an impostor. How the whole profession violently declared the circulation of the blood to be a false fabrication by Harvey, and how they *denounced* and stigmatized him and ruined his practice, is known to all the world: and now his name is revered, and the profession are all proud of him. When Jenner proved the efficacy of vaccination and was about to send a communication on his discovery to the Royal Society, those fellows who were his friends begged in kindness to him that he would do no such thing, for all the profession *denounced* it and the fellows of the Society followed them. When Franklin's papers containing his discoveries in electricity were read to the Royal Society, they were thought wild and absurd and received with shouts of laughter, *denounced*, and pronounced by the council to be unworthy of a place in the *Philosophical Transactions*, and were therefore printed by a kind-hearted

and virtuous quaker, Dr. Fothergill, at his own expense, and went through five editions: and now the Society glories in the name of Franklin, and has his portrait on its walls. The College of Physicians *denounced* and imprisoned one physician for using internally a medicine (cantharides) now in common use, for dropsy, palsy, and some vesical and kindred affections, &c.: and another for daring to differ from some medical dogma of Galen, who lived less than a century and a half after Christ, and was himself so prejudiced as to deny that the heart was muscular and maintain that it only seemed so. If any candidate at our medical examinations were not now to declare every one of these *denounced* facts to be true, he would be sent back to his studies by the successors of those who formerly so nobly *denounced*.

As to the French Commission, it was—

"Most superficial and incomplete, conducted in the most random way; the Commission allowed that the effects were not imposture, and only ascribed them to imagination, imitation, and touch; the results were varied, and the report says, 'Nothing can be more astonishing than the convulsions;' 'he who has not beheld them can have no idea of them; and even, in beholding them, one is equally surprised at the *profound repose* in which some of the patients are placed, and at the agitation which animates others. It is impossible not to recognize in these effects, *which are constant*, a great power which agitates the patients, which ever *masters them*, and of which the *person who magnetizes them seems to be the depository*;'—one of the French Commissioners, truly virtuous, highly distinguished in science, and well accustomed to investigate nature,—the celebrated Jussieu, who had pursued the investigation with the greatest attention, firmly refused to sign the report of the rest, though threatened by the minister, Baron Breteuil, and made one separately, favourable to mesmerism, and setting forth the solid reasons of his convictions, after having made separate experiments."

Dr. Fraser ought to know, moreover,—

"That, in 1825, on a suggestion that the Royal French Academy of Medicine should investigate the subject anew, a powerful report in favour of the investigation was made by the Commissioners, Drs. Adelon, Pariset, Marc, Burdin, senior, and Husson; that nearly one-half of its members confessed that they had seen, and that they believed, mesmeric phenomena most marvellous and important: that, after the investigation, a powerful, and in every respect admirable, report in favour of the truth of mesmerism was made in 1831, by the Commissioners, Drs. Bourdois De La Motte, Fouquier, Guéneau de Mussy, Guersent, Itard, J. J. Le Roux, Marc, Thillaye, and Husson, and received by the Academy with the liveliest interest; that some of the adversaries of mesmerism in vain attempted to disturb the religious silence of the assembly by murmurs of disapproba-

tion, but that the immense majority instantly repressed their attempt, and testified by loud applause to the honourable reporter, M. Husson, how highly they appreciated his zeal, talents, and courage."

Before Dr. Fraser delivered this address he should have remembered that *nine* years ago I published the following statement:—

"In an evil hour, I consented to shew some experiments to the Editor of the *Lancet*, after repeated entreaties conveyed by his assistant, Mr. Mills, who had witnessed the phenomena at the hospital, reported many in the *Lancet*, been enraptured with them, and declared them over and over again to be so satisfactory that to doubt or to suspect the two Okeys of imposition would be the height of absurdity. I exhibited to the Editor the production of the singular delirium, and a variety of the most beautiful and satisfactory experiments which he has *entirely suppressed*. But I presently feared what would be the result. He said he was pestered with letters upon the subject; but that nineteen out of twenty were unfavourable. Nineteen persons, of course, purchase more *Lancets* than one; and I fancied I already saw his rejection of the evidence. The mental phenomena were such as no person capable of sound and refined observation, and fitted for philosophical investigation, could for an instant have imagined to be feigned. The physical phenomena with the hand, the eye, metals, and water, were as striking and conclusive, with the exception of some with lead and nickel; and those I have since proved to large numbers of able judges to be equally conclusive. Mesmerised nickel produces upon the elder sister the most violent effects, which none but a very ignorant person could consider pretended. Now, when this, or gold or silver, has been rubbed upon a part, and the friction has been desisted from before the effects come, or the effects have come and have ceased, they may be at once excited in the former case, or re-excited in the latter, by friction of the part with anything—a piece of wood or a piece of lead; and this excitement may be produced again and again. Friction was performed with lead upon parts to which the nickel had been applied either with or without effect as it might be, and the effects took place violently. This explanation I gave to the Editor, but he was either too dull to understand, or had his reasons for not understanding. In another set of experiments lead produced effects, though nickel had not been applied to the parts; and yet I had never been able to mesmerise lead by holding it in my hand and to produce effects by then applying it. Those effects I candidly said I could not explain, since I had not commenced experiments with lead or nickel for more than two or three days; but, as there was no more deception in the cases, nor less certainty of the various facts which I had observed, than in chemistry or any other natural science, I added that these results shewed only that they required farther investigation, and that I had no doubt I should, by perseverance, discover their cause. The Editor knew that I was about to leave London

that same day for an absence of six weeks on the continent, and yet he could not wait for my return and give me an opportunity of farther research, but, with that gentlemanly delicacy for which he and his friends are so remarkable, published, almost immediately, what professed to be an account of what he had seen,—a most imperfect and worthless account, however; in his plenitude of scientific importance, he declared that not one more experiment on magnetism would ever be required; and answers which were sent he never published. He omitted to state a circumstance in his experiments with lead, which had never been allowed to happen in mine, but which, when reflecting upon them on my tour, I thought might have influenced the results. In employing the lead, I had noticed that he applied it against a piece of nickel held in his other hand, before he applied it to the patient. On my return, I applied lead to her as before, and, indeed, copper also; yet never obtained an effect. I then applied the lead or the copper, as it might be, against a piece of mesmerised nickel or gold, before applying it to her; and its application to her was then always productive of effects. I discovered that the surface of the lead or copper had become nickelized or aurified by the contact; and thus the difficulty was solved. These experiments I have repeated again and again before numbers of gentlemen, taking the greatest care that the patient should not know when I applied lead or copper which had not been in contact with nickel or gold, and when I applied lead or copper which had been in contact with either of them; and the results have been uniform. I was obliged to leave the poor little girl in an intense coma, with occasional violent tetanic spasms, at the Editor's house, little imagining that any farther experiments would be attempted, especially in my absence, by a person ignorant of the subject and altogether incapable of making experiments. I had seen sufficient of the extreme carelessness, and want of information and philosophic power, of the Editor, during the experiments conducted by myself, and which he frequently altogether deranged, not to be convinced that in my absence no experiment could be made in a manner to justify conclusions. In his ignorance, he acted as though mesmeric susceptibility is always present and always the same: whereas the reverse is the fact; and experiments with water and metals frequently repeated so derange the susceptibility that we are often obliged to desist.

"During the five months which have elapsed since my return, I have repeated all my experiments and continued my observations, not only on the two Okeys, but on other patients; and all the results of my former enquiries have been confirmed and all difficulties solved."*

Nine years ago I published the following:—

"Who, possessed of common sense, that saw the Okeys, will not honestly declare that nothing was more wonderful than the fixing of the Okeys? They, in their ecstatic delirium, could be instantly

* *Numerous Cases of Surgical Operations without Pain, &c.*, pp. 84—86.

fixed by a *single* pass of the hand, or a single finger, at a distance, even behind them; while dancing, jumping, grimacing, stooping, whatever they were doing, they were in a moment petrified in their position, as the inhabitants of a city were said to be instantly changed to marble in the Arabian tale. The younger often danced 'Jim Crow;' and to see her or her sister fixed in any attitude, their faces suddenly fixed also, while in the midst of a sentence, or of a word, their eyes to close and them to stand insensible to all around them, and at last either drop down from the torpor increasing, or suddenly come to consciousness from the effect having been slighter and going off; to witness their surprise on coming to, and their anger on having been arrested in what they were about, and to see them again suddenly made insensible and rigid while venting their displeasure,—was one of the things which no one can forget who witnessed them.

"These phenomena were shewn by me again and again, with very many others of the most exquisite kind,—*all which he suppressed*,—to Mr. Wakley, in that evil moment in which I—good-natured and confiding fool—fancied he was, if not a lover of truth, at least too sagacious not to see that such facts were unquestionably real, and that to attempt to bully and write them down, however it might succeed for a moment, would be the height of madness, and that they must eventually be admitted by all men, in spite of the selfish and coarse opposition of the whole profession. It was plain that a medical case which had occurred once would occur again; that, as mesmerism produced such wonderful effects upon them, it would also upon others; and that as doctors and surgeons—the consulting and medical men in general, the authoritative great and the imitating little—had never made any mesmeric trials, they could not expect to have met with such cases, and not only were not justified in supposing such cases impossible, but had every reason to suppose, from the cases of the Okeys, that they had only to take the trouble to examine for themselves, however beneath their dignity and the importance of their daily routine."*

Eight years ago I published the following:—

"Mesmerised gold or silver or other metals, mesmerised water, or other substances mesmerised by being breathed upon, will often stiffen parts, and violently too, to which they are applied. The most commonly efficient is mesmerised gold; and, when placed on the hand of this patient a few evenings ago, it caused a most violent and continued flexure of the arm, and the rigidity of the whole body was such that I could relax no part by a continuance of the means which at all other times relaxed any parts in a few seconds, and the sleep grew so deep that I could not wake her or rouse her in any degree for a long while. At length she fetched a deep sigh, and was accessible to my measures of relaxing and rousing. This was precisely a repetition of the phenomena of the Okeys from gold. But with the elder Okey, and her only, mesmerised water had this power. Mr. Wakley himself made, by my instruction, most deci-

* *Zoist*, No. II., p. 176.

sive experiments of this kind, and without a single failure : and these very experiments were once made by the present Attorney-General Sir F. Pollock, at my house, and by very many others, and almost always with success so perfect as to convince the most sceptical. Two glasses of water were placed behind a screen, behind her. One was mesmerised ; the other not. A brush was put into each ; whichever finger was touched with the mesmerised water, stiffened ; and whichever finger was touched with the plain water, remained as it was. Of course care was required not to let the mesmerised water touch the fingers which were to be subjected to the plain water. Time was often required for the effect, and sometimes a good deal of water. But these experiments were made carefully and repeatedly by Mr. Wakley himself ; and I boldly appealed to him for their truth and decisiveness, and he ventured to make no objection, nor any remark, but bit his nails and passed on to something else, and omitted all allusion to them in his most unfair, most imperfect, most misrepresenting report, in which a complete mess is obvious to every one acquainted with the subject, from his having, in his inordinate vanity, presumed to make experiments behind my back, undirected, on a subject of which he was as ignorant as a maid of all work."*

In truth similar phenomena to those of the Okeys have now been seen by thousands in this country upon very numerous patients, and the days of Mr. Wakley's triumph are passed. Let those who have thought right to believe him rather than myself, and believe the experiments which he says he made behind my back, remember that he lately ventured upon the assertion that I was at the head of a band of homœopathists.† His object in saying this was undoubtedly the same as in recounting experiments said to have been made upon the Okeys behind my back.

In my farewell letter to the students of University College, printed in January, 1839, all this was set forth. But neither Mr. Wakley nor any of his sub-editors and other scribes have ventured to reply or notice my statements, and I still defy him and dare him to reply.

The Rev. Mr. Sandby truly says:—

"Those who have read Mr. Wakley's strictures should know that every charge has been again and again successfully answered. Dr. Elliotson in his letter to his pupils has entered fully into every part of the subject."‡

This letter has never been noticed by any of the medical journals, as far as I know.

As to the phenomena not having been witnessed till the last century, very little reading shews that they have been

* *Zoist*, No. V., pp. 65, 66.

† See *Zoist*, No. XXXV., p. 263.

‡ *Mesmerism and its Opponents*, p. 193.

known and mesmerism practised from the remotest periods in the East.* The Bible is replete with indications of mesmerism. And as to the susceptibility of animals, by which word I suppose he means brutes, for man is an animal as much as a mouse, the most ignorant mesmeriser knows that they are affected. Read the account of the mesmerisation of two fierce dogs by the Duke of Marlborough, and of a savage bull by the Rev. Mr. Bartlett. Read the very abundant instances given in Dr. John Wilson's *Trials of Animal Magnetism on the Brute Creation*: and remember the effects of breathing into the ears of unmanageable horses.

As to education or training being necessary to the effects, the idea is as unfounded as that of training being necessary to the effects of mercury or quinine.

Belief is not necessary: many sceptics have produced all the effects: and the most sceptical are often strongly affected. When Mr. H. S. Thompson was a sceptic, he and an equally sceptical lady agreed that he should mesmerise her before a large party staying at a house in the country, and that, at a certain signal from him, she should pretend to go to sleep and exhibit certain phenomena. Long before he gave the signal, she was thoroughly mesmerised and in a deep sleep, to his astonishment and dismay.†

A more ignorant and silly address to unfortunate students was never delivered than by this instructor in the east of London. Would that he were a wise man of the East. He reminds me of an old monk at the top of Mount St. Bernard, who knew nothing of England since the days of the wars of York and Lancaster, and asked me before I went to bed if the civil wars still raged in England. The medical are the only portion of society now in darkness, and the world around is beginning to wonder seriously at them: and poor Mr. Wakley feels the terrible awkwardness of his situation, and that his pranks and misrepresentations are at an end and cover him with ridicule. What will he do? I foresaw all this fourteen years ago, because I knew that all I asserted was true, and that he was playing a very shallow game. My words in 1843 were:—

“His day of triumph has passed, and his chief business now must be to consider how he can best extricate himself from the sad position into which he has fallen from having so overcunningly, hastily, and violently committed himself. Some say he is ready to hang himself. But I implore him for the sake of science and hu-

* See abundant proofs of this in various numbers of *The Zoist*.

† I have related this anecdote from Mr. Thompson's own mouth in No. 1., p. 72.

manity not to think of such a folly, nor to imitate the dignified exit of the Tartar General, who, according to the dispatch of Sir Henry Pottinger, 'retired to his house when he saw that all was lost, made his servants set it on fire, and sat in his chair till he was burnt to death.' " *

V. *Cure of very long and agonizing pains and other distressing symptoms in a lady.* By Mr. H. S. THOMPSON, Fairfield, near York. Communicated by Dr. Elliotson.

" Dr. Elliotson has perhaps sacrificed with this generation his well-won fame. All honour to him for this!! Yet his noble stand for the yet dawning truth shews him to be a man of much courage, talent, and self-denial. He may descend to the grave without his fame, but let him not repine. Posterity will yet repay him for all."—*The Dublin University Magazine* on Animal Magnetism, Oct., 1851.

Fairfield, 31st January, 1851.

My dear Elliotson,—I transmit enclosed the lady's case sent to me on Saturday last by her. Her name you know she wished to be suppressed, but I am sure she would be very happy to be referred to if any one wanted more information in regard to the facts. I do not know that I can add any remarks that would add further interest to her case, but it may be as well to state that on the first trial I found her a very sensitive subject to the mesmeric treatment: pain was quickly removed, and spasmodic rigidity of the muscles of the neck, back, face, and limbs induced, though not sleep. The cure has been gradual, and has required constant recourse to mesmerism. As I lived at a considerable distance from the patient, I could only see her occasionally, but the action of mesmerism was very efficiently kept up by her brother, or her own maid. Latterly she became so sensitive that I have every reason to believe that I have been able to affect her at a distance. Without her knowledge the usual effects have been induced at precisely the time I have tried the experiment, when I have been at home, forty miles distant, or when in London, upwards of two hundred miles. At the same time I must add, that, subsequently to the period when I commenced these distant experiments, the patient has frequently experienced all the sensations and exhibited the same phenomena of muscular rigidity, &c., when I have not attempted to exert an influence by will at a distance. I hope this will be in time for you if you require it. I think I sent you amongst my last cases a corroboration† of all that the lady has related.

Ever yours,
H. S. THOMPSON.

* *Numerous Cases*, &c., p. 86.

† This will appear in our next.—*Zoid*.

"Having been requested to give an outline of my case and the effect of mesmerism upon it, I feel it due, in gratitude to the unwearied kindness and exertions of my mesmeriser, to describe with truth and to the best of my recollection the prominent features of my long illness and subsequent gradual restoration to health through that benevolent agency.

"Through a fall from the carriage in May, 1846, my shoulder was dislocated, and, from the delay of two or three hours in setting it, the muscles had contracted so much that it required the force of seven people to pull it into its place. The overstrain of the muscles and nerves produced the greatest derangement of the nervous system, and a recurrence of some chronic irritation or spinal mischief which had confined me to the sofa for two years about 20 years ago.

"Previously to being mesmerised I was unable to sit up for two minutes, or to leave the sofa, during two years, nor could I bear to jerk or use my arms; and for two or three years there was great tenderness in the muscles, extending from the arm to the hip. For many months I rarely slept more than two or three hours during the night, and frequently not even that. In November, 1846, and again in the winter of 1847, I had the influenza, which completely prostrated my strength, and for three months I could not read a few sentences without feeling a sensation of sickness, from the weakness of the nerves. At that time I required for many weeks stimulants of meat, porter, sago, and brandy, or strong soup, every two hours, day and night: and, if they were not given the moment required, the exhaustion of the nerves was so great that I could not hold a glass, nor could I swallow the meat, till revived by the stimulant. The same sort of syncope and exhaustion of nervous power would be produced by the least attempt to sit up. I frequently had sciatic pain, and pain in different parts of the spine, and in the back of the head and behind the ears. During this state of exhaustion of the system, the heart scarcely seemed at times to have strength to propel the blood, which indeed appeared to me rather to *glide* than to flow with a beat. At other times I was peculiarly sensible of every pulsation in the heart, as well as in the extremities: and there was at that period so much sensitiveness in the nerves that I could feel a sort of vibration, or pulsation, all over me, which appeared like a second pulse beating twice as fast as that from the circulation of the blood. When these symptoms subsided I still could not bear to *sit up* even for one minute at a time. In the similar illness in the year 1828, which arose, I believe,

from the state of the spinal chord, or a complete exhaustion of nervous power, and in which I experienced a death-like syncope, and I could not be raised two inches without a sort of fainting, I took an immense quantity of tonics and stimulants, and could bear external applications to the spine. But in this last attack I could scarcely bear medicine of any description; lowering ones instantly increasing the prostration of strength, and tonics of the mildest description, even sarsaparilla, invariably producing after two or three days trial heat and restlessness; and even salt and water, iodine, or other external remedies, were so quickly absorbed into the system, that they very soon produced the same general effect of heat and restlessness as the internal tonics. In the former illness of the kind, I had derived benefit from topical remedies, such as veratria, croton oil, and mustard plasters: but in the latter illness it was impossible to persevere long enough in the use of any of these things, as they increased the irritation and made the nights worse. Opiates and anodynes were also quite inadmissible.

"In May, 1848, when I had made no progress whatever in sitting up, mesmerism was suggested by a friend. I had not seen or known anything of it, and merely considered it worth a trial, just as other remedies which were prescribed. The *first* visit of my kind mesmeriser, Mr. Henry Thompson, of Fairfield, however, enabled me to sit up for a few minutes. I then perceived, for the first time, a high degree of stiffness in the upper joints of the neck, and an inability to turn my head to the right or left: and I believe the neck was swelled. The symptoms gradually yielded to the mesmeric passes, but were not entirely removed for many months. Before I began with mesmerism I had frequently pains in the spine and limbs and sciatic pain, as well as occasionally a pain in the back of the head, quite circumscribed to the size of about a half a crown. I improved so rapidly under my new remedy, that, after a confinement for more than two years entirely to one room and the sofa, at the end of six weeks I was able to bear being carried down stairs and to sit up two or three hours during the day, and get out in a garden chair. In Mr. Thompson's absence my brother mesmerised me with the utmost regularity three or four times each day, and as the pains decreased, and the system was stimulated and quieted by the most kind exertions of my mesmerisers, I was able to sit up a few minutes longer each time.

"One remarkable feature or peculiarity in my case I must not omit to mention,—that, if I in the least exceeded my powers and tried by perseverance to overcome the difficulty,

I was sure to go further and further back each time, till, I believe, I might have lost all I had gained : and the only way to restore me to the position I had lost, was by instantly keeping within my power, and more vigorously plying the mesmeric force. The winter again retarded my progress, and frequent were the visits and efforts of the 'master-hand,' always most strikingly beneficial ; and, had I been a nearer patient, my recovery would doubtless have advanced more quickly and regularly. I had occasional drawbacks from trying to do a little more than I was able, and then all had to be repeated.

"In the summer of 1849, I was able to walk across the room and to sit up six hours in the day : but, though I was most anxious to get off the sofa altogether, there was still so much irritation in the system that I could not advance beyond a certain point, and felt distressed all over, and burst into a heat, when I attempted to do so ; and, the consequence was a bad night. In the autumn I was well enough to drive out, but I again experienced a drawback in the winter. The following spring and summer I advanced more steadily, and attempted to walk up stairs ; and in the autumn of 1850 I went to Scarborough, but did not return the better for it, the shower-baths having been rather too strong a shock : and, had I not been renovated by the stimulating passes both in going and returning, I should probably have lost more than I gained by the change. In February, 1851, I had a more decided drawback from the exertion of walking twice up stairs for two or three days, that brought on pain in the back ; and I could not drive a quarter of a mile without being the worse for it and having a bad night. In fact, there was more of the chronic irritation in the system, and I also felt a return of the vibration or pulsation of the nerves.

"This was the state of the case, when it was accidentally discovered by my kind friend, then in London, that I could be more strongly affected by distant mesmerism : or rather, that my mesmeriser, not knowing at a distance the discomfort produced by muscular agitation, did not stop mesmerising, as he would have done had he been present, on the first moment that such an effect was produced. Of this I was first made aware by pain and clenching of the muscles of the mouth ; and, on two or three occasions, the muscular frame was violently agitated, and as little under my control as if galvanized or electrified, till I felt much exhausted and the breathing was much affected. This seemed a sort of crisis, and occurred shortly after a long mesmeric sleep of four hours. When I awoke from this sleep, I felt as if an op-

pressive weight was taken from me, and had a degree of elasticity which I had not experienced since my illness of nearly five years, and it occurred, I believe, from the relief and composure given to the nervous system: and I have been able to sit up the whole day without once having recourse to the sofa for several weeks, and have in short lost the various pains in the nerves. I now feel quite well, though of course I have to take care not to overdo myself, and I have borne a journey of 200 miles without being in the least the worse for it.

"There has been throughout my long trial of mesmerism no one unpleasant occurrence with regard to it: and I trust in my own heart that the prevailing feeling has been, and ever will be, deep and sincere gratitude to the Almighty Hand that ever guides us, and to the kindest and most unceasing efforts of my friendly mesmeriser, to whom I shall always subscribe myself his most grateful patient,

"C. W.

"Yorkshire, January, 1852."

. This lady did me the favor of calling upon me to gratify me with a sight of her astonishing cure when in town last season: and I afterwards met her walking about in the Great Exhibition.—J. E.

VI. *Report of cases treated with Mesmerism, and in connexion with the Exeter Mesmeric Institution. Painless extraction of Five Teeth; complete relief of Stricture with severe suffering; cure of severe Head-ache with threatened Insanity; of Loss of Voice; of four cases of severe Head-ache; of Uterine Disease; of Tic Douloureux; of severe suffering during Pregnancy; of Stiff Knee of seven years' duration, and of relapse of Loss of Voice; of Chronic Rheumatism.*
By MR. JOHN B. PARKER, Surgeon, Exeter.

"MESMER AND MARTINEAU.

"To the Editor of the Norfolk Chronicle.

"My dear Sir,—Miss Martineau has published her cure; but she has not specified the disease; and it does not seem very logical, in this interesting lady, to claim our faith in mesmerism, unless we are told *what* disorder the practice has removed. Ever since the days of the French commission at Paris, with the sober philosophy of Benjamin Franklin* to conduct the inquiries, the world, at large, and the medical section, in particular, have agreed to consider mesmerism as a form of charlatanerie. All its advocates impostors or dupes. To set up again a claim of substantial science for this art is offensive to the vast majority of physicians and natural philosophers: and displicent to the moralist and divine, who remember the abuses of the practice, on the continent and even in this country. If it were a *true* therapeutic science, it must and it should prevail; but, like machinery, railways, and Warner's shells, it must be even then most sensitively watched. Is it wonderful, when the operator and the patient are of different

* Franklin gave himself no trouble about the matter: see No. I., p. 62.—Zöist.

eries, that the scattered instances of seduction, that the wholesale enormities under Cagliostro, should occur and alarm society? Elderly ladies may be shielded by their virtues, their dignity, their religion, their age; but, if mesmerism is to be perpetrated on mobile, amorous, unsuspecting girls, by boys and by men, the consequences are manifest. Not long since, in a German city, a young lady of condition was ruined by her mesmerising physician. The case excited great disgust in the town: but in what breast of common sense, could it excite *wonder*? The medical profession cannot allow the magic name of Harriet Martineau to be paraded among the disciples of Mesmer, without inquiry into details, which alone can render her case of any real weight. If delicacy prompted to concealment, should not fairness have indicated silence? This admired writer has, however, thought right to announce her case publicly, as one of successful mesmerism—and the interests of truth and society compel the antagonists of this medical heresy to analyze, so far as possible, the history, and falsify the conclusion that, because the patient is well, the mesmeric aura hath effected her cure. Now, although the laudable delicacy of this extraordinary lady hath suppressed the details of her malady, yet I have a right to assume that the circulated whispers were well founded; and the malady was abdominal tumor. Here this celebrated authoress is too well known that her age can be any secret: and her amiable and simple character would render her careless to conceal. And she will not be surprised, therefore, nor angry, if she is told, that she has been labouring under the climacteric disorder of her sex. That this often produces a physcany of the abdomen, with oppression and universal languor. That in such circumstances the single woman is terrified with ideas of cancer, dropsy, and organic diseases; the married lady fancies she is about to multiply the species, and her fond husband provides a doctor and the nurse. A case of this kind is reported in the person of a Mrs. Trannion by Dr. Smollett: and instances of the first-named deception in spinsters are daily occurring. But nature goes through her proceedings; the abdominal tumefactions subside; and, when the climacteric period has passed, women often enjoy better health and longer life than the other sex.*

"In this particular case of our popular townswoman let not the mesmeriser triumph! The success was due to the natural process, aided by the vigour obtained from faith and hope. Hence energy, exercise, air, *omission of opiates*; and it seems to me that this delightful result would have been earlier effected, I mean the natural cure, had not the patient become from her own confession, a complete opium eater. She had poisoned herself for years with this fascinating drug.

"To conclude: my firm persuasion is that this vaunted case is one of thousands, in which the mind has relieved the body from *functional* not organic disorders. That ladies of a particular age will do well *not* to appeal to Mesmer for the cure of their peculiar symptoms, which time and the physician will generally cure, unless baffled by pernicious treatment. And that young ladies should be specially careful to eschew this revived foolery, which in many instances hath created, instead of relieving, tumors of the abdomen.

"I remain, my dear Sir, yours truly,

"Dec. 7, 1844."

"RT. HULL, M.D.†

"If after the manner of men I have fought with *beasts* at Ephesus," &c.—1 Cor. xv. 32.

Painless Extraction of Four Teeth.

THERE is but small occasion to inform the friends of mesmerism, that many of its greatest foes are those who will not think or judge for themselves, but are willing to abuse it both in obedience to their own ignorance on the subject, and to

* For the greatness of this misrepresentation, see No. IX.—*Zoist*.

† Indelicate as is this letter of Dr. Hull, it is not so indelicate as an antimesmeric passage by Dr. James Johnson, published in his *Med.-Chir. Review* for Oct. 1838, which is alluded to in No. XV., p. 380, but could not be quoted.—*Zoist*.

that of their equally wise friends and neighbours. To conquer such prejudice by a simple exercise of "mesmeric power," is to our minds no small triumph: and the only reason why it has not been more frequently resorted to, must be that foes are not always as honest as the gentleman whose late conviction I will now relate.

Lieut. Corneek, R.N., residing near Star Cross, a most decided and uncompromising abuser of mesmerism, being a little discomposed by all that he heard from a favourite niece on the *diabolical* subject, one day wrote to her, saying—"If you will receive my servant, Eliza Powleland, give her a dinner and bed, have her mesmerised, (which, as she is so delicate, can of course be done directly) then should your husband be able to take out three or four teeth (now causing her much pain) without the slightest consciousness on her part, why, I will give in, and believe there is something in mesmerism after all." The challenge was accepted, Eliza came to Exeter, and all attempts to put her to sleep the first day were nearly vain. However, those who had taken up the gage were not to be *defeated* so easily, and it was determined that she should remain at Mr. Parker's till success had crowned their efforts. The following day she was put into a profound mesmeric sleep by one of Mr. Parker's mesmerisers at 12 or 1 o'clock; in the evening she was again rendered unconscious by the same means, and Mr. Parker then extracted two teeth for her, in the presence of his wife, without the slightest movement or appearance of pain on her part; she then washed her mouth by imitation,* and talked exactly like a person in ordinary sleep, making excuses to her master and mistress for her non-appearance in the morning according to her promise, asserting that Mrs. Parker had *insisted* on her remaining, and complaining to her fellow-servant that *she* should not grumble at her delay, if her master had overlooked it. She was soon aroused, and was very much surprised to find that two teeth were out; she said she had not the slightest remembrance of their being extracted, but that she had certainly been dreaming. The next morning she was again mesmerised, and two other teeth were taken out; one of them was much decayed, and Mr. Parker was compelled to use several instruments for its extraction. The same placid statue-like appearance was preserved throughout, and not one sigh escaped her lips; she again washed her mouth by imitation, and, before she was aroused, every thing was cleared away. When consciousness was restored, Mr. Read (the mesmeriser) asked her why she had not allowed

* Compare the Swiss case, No. XXIX., p. 22.—*Zoist*.

him to put her to sleep, and thus enabled Mr. Parker to take out her teeth? She replied, "that she was very sorry for it; but that at least she should go home with two less, for which she felt very grateful." After a little conversation, in which she said, "she was sure she might not come again to Exeter, that she could not be spared," &c. Mr. Read asked her to rinse her mouth; she did so, and the water was slightly tinged with blood. "Ah!" she said, "that comes from those I had taken out yesterday, I remember they bled a little before breakfast." In a second or two she felt that two more were missing, and started up, exclaiming, "why they are out!" They were shewn to her, and she repeated with a curiously puzzled look, "and to think that I knew nothing of it: how thankful I am, and how much obliged." She went home that afternoon, and quite converted Lieut. Corneek, who now often mentions the fact, and adds, "that it is certainly *very* strange, not only has Eliza lost her aching teeth, but her whole constitution is improved by mesmerism *she* says, and also that she has not slept so well for years, as she has since her stay at Mr. Parker's."

Mr. Parker will be most happy to give Lieut. Corneek's address to any one who may wish to satisfy himself of this fact through him.

Another Painless Extraction of One Tooth.

One evening, about two months since, there was a large meeting at the Exeter Mesmeric Institution, when a remarkably sceptical lady was present. She doubted every thing, but said at last that if she could see an operation performed during mesmeric sleep, she might agree that it was not all humbug. I quietly told her that I was sorry I could not take off an arm or a leg, or even extract a tooth in order to satisfy her: she was silenced for a time, and the business of the *séance* was continued. At length the lady said in a complaining tone, that it was *very odd* that out of so many persons (60 or 70 were assembled) no one should want to have a tooth out. To the surprize of every one, a particularly modest girl who sat behind her, said that she had one which troubled her, and that if I had no objections, she should like to have it taken out. She had been put into mesmeric sleep some months before, and once this very evening. She was soon rendered unconscious, and I successfully extracted a large tooth, which the lady was convinced pained her much, as she slightly raised her hands at the moment. However, after washing her mouth by imitation, she was aroused, and consented to come the next day to my house to have the

offending tooth taken out. In a few moments she discovered that it was already gone: her naïve surprise, and her answers to the sceptical lady's questions, convinced the latter that there really was a power of which she had not dreamt in her philosophy, and I believe she has ceased from that time to enlarge on "mesmeric humbug."

Stricture of Urethra with intense Suffering.

Mr. ———, had been subject to stricture of urethra for many years, which had produced considerable contraction of the vesica; consequently, there was a very frequent necessity of emptying it, occurring six or eight times during the night. This frequent interruption of sleep began to impair his otherwise vigorous constitution: he now sought my assistance. The first attempt to explore the state of the urethra produced such intense pain, that the patient was faint, and, although not the least violence was used, there was considerable hæmorrhage. Suitable remedies were given previously to the use of the catheter; but the nervous system was so much disturbed by the frequent effort made to overcome the obstacle, that the patient began to feel alarmed at his position; and a melancholy one it has often proved, as all must know who have had any experience of such cases, and as the advertisements in the daily papers too clearly testify. My patient was now mesmerised twice daily, and, although he followed his daily active occupation, the result of one week's mesmerising was such as to exceed my most sanguine expectations. At the end of six weeks, he was restored to such a state of health by combining mesmerism with catheterism that he was quite delighted, and I as much surprised; and most strongly would I recommend every surgeon and every patient to have recourse to mesmerism, for the relief of one of the most troublesome maladies that afflict the human race.

Severe Head-ache with threatened Insanity.

Mrs. P. had suffered for several weeks from intense head-ache, which impaired her memory; and, knowing insanity to be hereditary in her family, she was strongly impressed with the idea that she was threatened with derangement of intellect. At my first interview I recommended mesmerism, to which she and her husband had some aversion: but, finding other remedial agents ineffectual in relieving her, she at last consented to be mesmerised. She soon experienced relief. At the end of a few weeks she was quite restored, and has remained quite well ever since.

Loss of Voice.

Robert Haydon, whose case I reported in *The Zoist*, two years since, caught cold in the month of Nov. 1851, and again lost his voice. He applied to the surgeon of his club, and, not finding his voice at all improved at the end of a month, he again requested to be mesmerised. My mesmeriser soon produced mesmeric sleep, during which, R. H. predicated that his voice at a certain *séance*, in the presence of sixty persons, would be restored, and permanently after he awoke. On several former occasions he could sing with his usual voice during the mesmeric sleep, but lost it as soon as he awoke: but on the occasion specified he recovered his voice, and it has remained quite audible ever since in accordance with his prediction.

Tic Douloureux.

Mrs. C. upwards of 60, had suffered much from severe head-ache, accompanied with violent pains in the face. One of her teeth was loose, which I extracted. There was a short cessation from pain in the face, but the head-ache was most intense, and the other pain soon returned. She had been under medical treatment previously to consulting me, and all remedies had failed. She was mesmerised daily; and, in the course of a few weeks, the head-ache and face-ache were quite removed, and her health was quite restored.

Tic Douloureux.

Mrs. ——— had been suffering from tic douloureux, with ulceration of the gums. Her face and head were much swollen, and when I arrived the pain had almost produced delirium. She was mesmerised, and relief soon procured. At the end of a few days, she was restored to her usual health.

Tic Douloureux.

—— Skinner had suffered from severe tic douloureux of the face and head for four years, during which time she had been submitted to various kinds of treatment, without any very marked or permanent benefit. During the eighteen months preceding her application to me, she had been under homœopathic treatment, which proving equally ineffectual in her case, she asked her medical attendant if he thought mesmerism would be likely to be beneficial to her, to which he replied most positively that it was all humbug. With this conviction she was treated homœopathically three months more, when her sufferings nearly drove her mad. She then applied to me, and, after a fortnight's mesmerising, she re-

turned to her friends quite cured, and has remained well ever since.

Tic Douloureux.

A poor woman from Halberton had suffered from tic douloureux for two years and half, and was almost mad from the pain; during this time she had tried various remedies prescribed by several medical men, but without any decided benefit. She came to me and was mesmerised for ten days, when she was able to return to her friends quite free from pain.

Severe Head-ache with general Constitutional Disturbance.

Mr. C——— had been suffering from severe head-ache, with pains in almost every part of the body; the digestive organs were very much disturbed, with considerable congestion of all the abdominal organs. I believe the whole originated from an attack of ague, which he had two years before, and since which he had scarcely enjoyed a day's health. His rest was frequently disturbed, sometimes from head-ache, and at other times from an indescribable nervousness and wretchedness, which obliged him to pace his room all night, as the recumbent position was positive torture. He was mesmerised daily for three months; at the end of which time he was so much restored as to be able to resume the active duties of life. I received a letter from him a few weeks since, in which he rejoiced to tell me of his perfect recovery.

Severe Uterine Disorder.

Mrs. C——— who had miscarried two years previously to applying to me in Jan., 1851, had been suffering ever since that event. In addition to constant uneasiness, with discharge of coagula, her general health was much impaired, to such an extent indeed as to produce considerable œdema of the lower extremities. During the whole of this time she had been under medical treatment conducted by several surgeons, and, finding no relief, naturally became alarmed at the prospect of the disease terminating in cancer, which too frequently is a melancholy fact. She asked me if I thought mesmerism likely to be beneficial, and in compliance with my advice was mesmerised by a female twice daily for two months; at the end of which she was perfectly restored, and she has remained quite free from every symptom of her troublesome malady.

Severe Suffering during Pregnancy.

Mrs. D——— in her first pregnancy was threatened

with miscarriage about the fourth month, from very severe uterine pains, accompanied by intense head-ache and faintness. On several occasions she found her intellect so much disturbed, as to make her tell her husband and mother that she thought she should go mad. To relieve the pains occasioned by the unyielding state of the womb, warm baths were tried, with other suitable remedies; but, as she appeared to be very little if at all relieved by the treatment, I advised her to be mesmerised, to which she as well as her husband objected. As I was frequently summoned to attend her during some severe attacks of one or more of the above-mentioned symptoms, and as I feared she would have convulsions, probably followed by puerperal mania, I at length so far convinced her as well as her husband of the absolute necessity of having recourse to mesmerism, if she wished to prevent insanity either during her pregnancy or after her delivery, that I obtained their consent to try it. My mesmeriser soon produced relief, and in the course of a few weeks she was able to exert herself in her shop, and even to make journies into the country. She continued well up to the day of her delivery, although troubled at times with uterine pains, as might naturally be expected. At 8 in the evening, labour had evidently begun, but progressed slowly. About midnight she began to despond, and her anxiety of mind increased to such a degree as to produce most intense head-ache, to such an extent that I dreaded every uterine contraction would produce convulsions. There was now that peculiar wildness of countenance, which often precedes such attacks: and, with such a prospect before me, I placed my hand on her forehead, and in less than five minutes she was in mesmeric sleep. The tone of mind then completely changed, she could tell me by introvision the position of the child, and during the uterine contractions she could describe the progress of the labour. In the midst of her pains she laughed most heartily, and in the interval drank some brandy and water, and was quite happy and pleased at the prospect of an early and safe delivery. She could also predict that her labour would be over in the course of a few hours; and only regretted that I had never mesmerised her before, as I should then have been able to have kept her in a mesmeric sleep during the whole of her labour, but that *now* such would *not* be the case. Having kept her under my mesmeric influence for nearly two hours, she broke from it, when the previous state of despondency returned. This retarded the labour, which was not completed till four in the morning. Her convalescence was as rapid as under the most favourable circumstances.

Stiff Knee of Seven Years, and relapse of Loss of Voice.

E. Steer, whose case is reported in *The Zoist* of July, 1851, at the time she consulted me for the loss of her voice was suffering from a stiff knee of seven years' duration. She never expected to bend it again, but, after being mesmerised for a few weeks, she was most agreeably surprised to find she could do so without pain. This tempted her to kneel to scrub the floor, by which such violence was done to the joint that it required several months to restore it. At the end of this time she recovered such perfect use of the limb as to be able to walk six or eight miles a day, bending her knee at every step. In November, 1851, she caught cold, and again lost her voice. As those she lived with were much prejudiced against mesmerism, she was anxious, if possible, that her voice should be restored without it. I tried various remedies for several weeks, without any benefit. She was then again mesmerised, and in a few weeks her voice was quite restored, and she has remained well through the winter.

Chronic Rheumatism.

Stamp, a mason, had been suffering from chronic rheumatism for many months, so as to be scarcely able to move his limbs. He was mesmerised for a fortnight, and freedom from pain, with the perfect use of his limbs, was his reward, so that he was enabled to return to his work.

J. B. PARKER.

Exeter, March 9, 1852.

*** We trust that poor Dr. Elliot, of Exeter, continues to enjoy *The Zoist* as much as he did when he ventured to scribble so wisely in the local newspapers.—*Zoist*.

VII. *Cure of a diseased Knee.* By Mr. CLEMENT, Surgeon, Pocklington, Yorkshire.

"Is clairvoyance a natural power? Physiology says no—clairvoyance is not 'a power which belongs naturally to man, or to one man in a given number.'"

"Its marvellous stories are not founded on physical truth. Many have been shewn to be the fabrications of wilful liars; and as they are all tales of the same silly character, are we called upon to ferret out every fresh delinquent?"

"The wretched stuff which is contained in the pages of *The Zoist*, as quoted by Dr. Maitland, I should feel degraded to pick to pieces. I am sure that the tales are not worthy of refutation, scarcely a sneer." "It is no light crime to pretend to miraculous power." "We, physiologists, can render no assistance to the dubitant or distressed divine. We deny the facts." "Miracles to astonish the minds of imbecile men and silly girls; miracles performed by hysterical young women and pubescent lads."

"If physiologists could once believe that clairvoyance really existed, they—the Christian portion at least—must also believe in diabolic, not celestial agency, in the matter."

"Mesmerism is chargeable with many bad results, as its history, especially on the Continent, has shewn—lasciviousness, seduction, infidelity." "If Dr. Maitland has not seen this, the probability is that he has only perused *The Zoist*, and such partisan works, and that he does not even know that Messieurs Alexis and Marcillet fled from London, and the cross-examination, that is, *crucial* experiments of Dr. Forbes."

"Mesmer himself began with the voluptuous and carnal." "Persons of both sexes flocked to Mesmer, to feel or witness the strongest emotions." "Youths, remarkable for manly symmetry, were the chosen assistants. They were employed in making tractions on the body, and for hours together, in compressing and kneading the hypogastre" (the lowest part of the stomach) "with the open hand."

"Magnetists operate most forcibly and certainly on women; and of these on the most sensitive and impressible in their youngest years. Women between the ages of fifteen and forty-five are readily excited by magnetism. Old ladies and robust gentlemen are non-conductors." "Mesmerism is sensual."

"In Norwich—a city ever ready to welcome anomalies and fooleries—A. B. attempted," &c.

"If we *Christian physiologists** are free to interpret the Bible, the rites of the Egyptian magi were diabolical, and those of all magicians down to the era of Christ; and if the present performers of clairvoyance speak to realities seen by them in boxes, shells, closets, wrappers—if so, we are sure that the evil one of past sorceries," &c.—*Clairvoyance and the Clergy*. By ROBERT HOLL, M.D.,† Senior Physician of the Norfolk and Norwich Hospital. *London Medical Gazette*, Nov. 21, 1851.

"If after the manner of men I have fought with *beasts* at Ephesus," &c.—1 Cor. xv., 32.

TO THE ANTIMESMERISTS.

GENTLEMEN,—It was once my vain boast to rank myself amongst the firmest of your adherents, to ridicule or pooh down "mesmerism," and to deny in toto its claims as a curative agent. It were needless to detail the extraordinary effects which I have repeatedly witnessed of its power of arresting and finally curing diseases which had previously resisted alike the skill of the physician and the dexterity of the surgeon, and which first staggered my unbelief and finally converted me into a disciple of "Mesmer." The following case I respectfully submit to your judgment: and, if desired, to your personal investigation. Observe, I have allowed ample time to elapse in order to remove any objection that might be urged as to the incompleteness of the cure.

Elizabeth Bourkes, aged three years, the infant daughter of Jane Bourkes, the wife of John Bourkes, labourer, residing at Huggate in this county, was first brought under my care in April, 1849, for an enlargement of the knee-joint, attended with loss of the power of motion. The mother's statement to

* The capitals and italics are ours. "Whoso seemeth to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain."—James i. 26.—*Zoist*.

† This man afforded a motto to No. XXVIII., Art. 3, in his dedication of a book to Dr. F. Hawkins, whose discreditable doings may be found in No. XXIII. and XXIV.—*Zoist*.

me was as follows :—" Wherever the limb be laid at night, it will be found exactly in the same position in the morning. She has not the slightest use of the limb at any time. It is particularly painful when bent or brought over the opposite limb, and she screams loudly until the limb is brought back to its proper position. She has no desire to move. If the foot is struck, this occasions her considerable pain. Her appetite is very irregular; she takes scarcely anything for days, then eats voraciously. Has constant thirst. The bowels are relaxed; the urine is abundant." Her pulse, I find, when she is still, ranges from 112 to 115; when she is excited, it is greatly accelerated. The tongue slightly furred. The heat of her surface is 92° : the degree of heat is not sensibly increased in the affected knee. I find on admeasurement the sound knee $8\frac{1}{2}$ inches; and the diseased knee $10\frac{1}{2}$ inches in circumference. I ordered the child three grains of calomel and five grains of rhubarb every third night, with a little infusion of senna on the following morning, and three leeches to be applied to the inner side of the knee, followed by warm fomentations. I saw nothing further of my young patient for some weeks; when, as I was accidentally passing, the mother called me in to see the child, whom I found much worse than on my first visit. The knee was now enormously enlarged and acutely sensitive: it measured 13 inches in circumference. I ordered the leeches, which had been neglected, to be instantly applied, and followed by hot bran poultices to encourage the bleeding. Hyd. cū creta was given at night, followed in the morning by rhubarb and carbonate of soda. Three weeks afterwards the mother brought the child down to my house, a distance of eight miles. On examination I found extensive suppuration surrounding the knee-joint, and the skin so thin and bright that globules of matter could be distinctly seen as through a transparent envelope. The admeasurement of the knee shewed it to be $15\frac{1}{2}$ inches in circumference. The appearance of the child at this time was most unfavourable. She was a perfect skeleton. The eyes were preternaturally bright; the skin hot; the pulse fluttering; the bowels almost passive; no appetite: the child was extremely irritable, and rarely slept above a few minutes at a time. In fact, it was evidently fast sinking, unless some prompt and efficacious means of relief were instantly adopted. I found the medicines had been neglected, as also the warm fomentations which I had ordered, composed of bruised poppy heads and chamomile flowers. I found little had been done to subdue the complaint, which had gone on unchecked until extensive suppuration ensued.

In those unfavourable circumstances I determined to try mesmerism without any other remedial agent whatever. Two hours a day were devoted to mesmerising the diseased joint; with the most salutary and unexpected results. On the third day a manifest decrease of the swelling was apparent: the child had slept soundly during the night previous, and, added the mother, "Lizzie's appetite is wonderfully improved." I will not tire the reader's patience by detailing the daily and unchecked progress made by my little patient towards recovery, so rapid and complete. No outward escape of matter took place during the process of cure. The skin continued throughout bright and unbroken. The knee-joint gradually diminished in size, and fourteen days after the first application of mesmerism the circumference of the joint had so far diminished, as well as the sensibility, as to render a successful issue to this interesting case no longer doubtful. The knee-joint now measured no more than $10\frac{1}{2}$ inches in circumference, and the child could bear to use it for support. Her continued progress towards recovery was most rapid. In three months from the first mesmeric sitting, the whole limb had regained its original size and strength: whilst the favourable alteration in my little patient's health and appearance was most gratifying. Upwards of two years have elapsed since I first saw this child, and the cure of that diseased knee-joint is as perfect as it is surprising.

You gentlemen of the antimesmeric school must allow that no possible collusion existed between my little cross-grained patient and myself. Was the cure one of those spontaneous efforts of nature which accidentally took place at that particular point of time? or was it due to mesmeric influence alone? Without vainly attempting to offer any explanation of the *modus operandi* by which this important cure was speedily, safely, and effectually performed, it is sufficient for my purpose that I state for your information facts which I challenge the unbeliever to controvert if he can: and for this purpose I shall be happy to offer any member of either branch of the profession every facility for a full and impartial investigation into all the circumstances attending the case of Elizabeth Bourkes. I have given no notice to the family of my intention to publish their daughter's case, so that they may be unconscious evidence, if needed, of the truth of my statements. I ask from you, gentlemen, the favour of a reply. If the cure I have narrated was not effected by mesmerism, by what other process was it accomplished?

I have the honour to be, gentlemen,

Yours, &c.

J. W. CLEMENT, M.R.C.S.L.

VIII. *Cure of severe Cutaneous Disease of the whole Scalp in a young lady.* By Dr. ELLIOTSON.

"DR. M'NEILE AND MESMERISM.

"To the Editor of the Liverpool Courier.

"Sir,—On Friday evening last, in a lecture delivered in the Collegiate Institution, the gentleman above mentioned repeated an opinion which he has previously expressed with reference to mesmerism; namely, that it is a manifestation of satanic agency.

"It is not my present purpose to explain or dilate upon the phenomena which are exhibited under various degrees of mesmeric development. Some persons have the hardihood to denounce the entire of these as a delusion and a cheat. Men who pride themselves in the soundness of their faith exhibit, in this respect, the most vulgar infidelity, in refusing to believe attested facts simply because they cannot understand them.

"Dr. M'Neile is not one of these. He knows enough of the laws of evidence to feel assured of the reality of that which, for many years, has been a matter of conversation and discussion on the continent of Europe and in America, even more generally than in our own country.

"Most men of ordinary prudence and intelligence are satisfied with collecting and examining the facts satisfactorily ascertained with reference to this subject, patiently awaiting the induction of those principles which further experience may show them to involve. In such processes of thought there is abundant scope for sober argument. We are not precipitated on any immediate and compulsory conclusion. We do not live in an age of oracles, whose words of fearful import have but to be heard and believed. Nor do we succumb to the dicta of a Romish priest, whose laudations and denunciations are alike impotent, as the outbreaks of an unreasoning superstition. Why, therefore, should a Protestant clergyman pronounce so solemn a censure on a subject of interesting inquiry, without one word of argument or justification?

"Is there anything in the phenomena popularly designated as mesmeric, which bears evidence of a diabolical origin, or of a necessarily evil result? To say that it has been, or may be, abused for evil purposes, is only to state a characteristic of the best gifts of divine benevolence. In contending that the presumed communications are miraculous, the lecturer by no means justifies his assumption as to their satanic source: beside which, he has to prove what appears beyond the reach of human intelligence, namely, that a fallen spirit possesses those powers which are needful, according to his own views of the constitution of nature, to effect the presumptively supernatural intercourse. We have yet to learn, however, that *anything* miraculous—that is to say, out of the ordinary course of the divinely appointed constitution of nature—resides in mesmerism. The entire system of nervous impressions and sensations is as great a mystery to us as the nature of the union between the soul and the body. Dr. M'Neile himself well observes, in one of his sermons, that nothing is to be esteemed miraculous because man cannot account for it when it is done: and that a miracle is some *special* act, opposed to the habitual mode of the divine procedure.

"If, a few years since, a telegraphic message could have been conveyed from London to the Prince's-park here, announcing some event which had transpired just before, the intelligence could only have been received, in ignorance of the mode of its transmission, with absolute ridicule. Supposing, however, that next day's post brought a letter confirming the date and the circumstances of the occurrence previously communicated—what then? Nothing being *known* of the electric medium, a most undoubted miracle must be recognised, either divine or diabolical. Mesmeric phenomena afford us some partial idea of the nature and distribution of that *plerum* of sentient communication which appears to be conjoined with all vital organization, whether of mind or matter; although, for the most part, it is as profound a mystery to us as is the working of the electric telegraph to an untutored savage.

"I might refer to numerous works, some of them the production of truly

devout and intelligent Christians, in illustration of the curative influence of mesmerism. Dr. M'N. needs not to be reminded that it is no new thing in the world's history for a non-professional cure of disease to be denounced as a work of the devil. Ignorance and fanaticism naturally seek to destroy all that rises above their own level. When Faustus commenced printing, his books were seized and destroyed by those who, unacquainted with the mystery of the printing press, deemed the exact correspondence of the copies with each other an indubitable result of satanic agency. More recent illustrations, connected with the practice of physic, will occur to the mind of a professional man.

"It must be regarded as truly unfortunate that, in the opening lecture of the course which is expected to present a popular development of some of the prominent themes of instruction in our excellent Collegiate Institution, statements should have been introduced which are as much at variance with sound science as with scriptural religion. It can scarcely be disrespectful to the lecturer to suggest, that his acquisitions lie anywhere rather than in the field of natural philosophy. Were I to use that license in the application of scripture which is assumed by some clerical authorities, I would remind him that 'those who speak evil of the things which they know not' are the objects of special warning by an inspired apostle. I earnestly wish to be 'persuaded better things' as regards himself; and should the observations referred to be explained or retracted, it will not be the first time that the doctor has been congratulated on his recantation of some erroneous opinions on the subject of miracles.

"I have only to say, in conclusion, that I am no sceptic as to the personality or the active influence of fallen angels—but

"AN EVANGELICAL CHURCHMAN."*

NEAR the end of October, 1850, I was consulted by a lady from a provincial city respecting her daughter, nineteen years of age, who was exceedingly pretty, fine and healthy looking, but who had been shockingly afflicted for very nearly two years with a severe disease of the scalp, that I should designate *eczema impetiginodes*. The whole scalp and much of the ears were covered with crusts of hardened discharge that were constantly coming off, and was in a state of high irritation. The disease had evidently arisen from a violent cold caught by getting wet in the feet, and had commenced in the forehead.

After this had existed for two months, a physician of the city was called in. His treatment began in January, 1849, but was perfectly unavailing: and the disease increased in intensity and gradually spread from the forehead all over the head, affecting the ears, eyes, and neck: and in July, 1850, the irritation was such that the head swelled greatly, the ears had pustules within and were raw without, and the agony was so intense that opiates entirely failed to produce sleep. For six weeks she could not leave her room. After this very

* Can it be wondered that so many shake their heads at the Established English Church, when any of its doctors of divinity, its honorary canons, and denouncing preachers, may be so ignorant of natural knowledge—"of God's works," so badly educated, and so mischievous, as to utter the antimesmeric rubbish which proceeds from Dr. M'Neile's mouth, uncastigated by his bishop? How can such a man be qualified to judge of the evidences of Christianity? How can such a man taunt the Roman Catholics with ignorance and superstition?

severe aggravation of the disease, her head was shaved nineteen times—a practice, in my opinion, as useless, nay as injurious, as it is cruel. After a certain degree of remittance, the disease, to her dismay, broke forth again: and, after the physician's treatment by endless quantities of drugs, hot baths every night for a period, and dietetic rules, had been persevered in for a year and ten months, her state was materially worse than when he began his attendance.

He is a violent opponent of mesmerism, writing in the local newspapers and the *Medical Gazette* ignorantly and disgustingly against it. At his express desire, her mother brought her to London to consult two professedly skin-curing surgeons, equally antimesmerists with himself. One prescribed two glasses of port wine daily: the other abstinence from all fermented drinks. One strictly forbade any meats but boiled, and strictly forbade sugar: the other was indifferent to such ludicrous injunctions. Each prescribed a different drug. Each said the disease was very difficult to cure. But one professed that he would cure it in six weeks if she were regularly under his treatment: the other was honest enough to say that the period of cure, and indeed the cure at all, was very uncertain.

This specimen of London advice was not very satisfactory, and the lady brought her daughter to me before she left town. I recommended abstinence from all stimulants, a very mild ointment to the head, gentle aperients for the regulation of the digestive organs, and the hydriodate of potass, which one of the surgeons had prescribed, and which she had taken for some time in the country by the advice of her physician: and, as mesmerism was mentioned, I earnestly recommended its employment in addition. They were staying at the house of some friends whom I was attending daily, and the following morning I mesmerised her there, not without reluctance on her part, while she was in great pain from the inflammation of her ears both inside and outside. She went off to sleep in three minutes, slept soundly for two hours, and awoke free from pain: nor did she ever have any pain from that moment, except a little for a short time the same evening. I mesmerised her the two following days: and she returned to the country and was mesmerised by her maid daily for a few weeks, but afterwards by a very enlightened and gentlemanlike surgeon of the neighbourhood, who has been penetrating enough to perceive the truth and excellence of mesmerism, and honest enough to avow his convictions and give his patients the benefit of them. The improvement was so rapid and decisive that she soon left off her medicine and trusted

solely to mesmerism, satisfied that it was curing her, because she had long been taking the same medicine without benefit, and experienced a change so soon after mesmerism was begun. She continued to improve as rapidly as before, and was soon perfectly well; and has remained so up to this hour, now above a twelvemonth, and has a beautiful head of hair instead of a head too shocking to look at.

I may mention a little circumstance for the benefit of the imaginationists. One day the surgeon had been chatting with the lady's father in the dining room during luncheon, and, at his request, shewn him by mesmerising a jug of water how water is mesmerised. No one else was in the room. The jug and a glass were always left in the room that she might take her medicine in the water when she chose: and, after the gentlemen were gone, she went into the room, and, as she was accustomed, poured herself out a glass of water, took her medicine in it, but instantly sank back supported by her mother into a chair in a profound sleep, which lasted some hours. Neither she nor her mother knew any thing about mesmerised water, and the explanation was not conceivable, till the father and surgeon mentioned what had occurred between them. As mesmerised water had this powerful effect upon her, she afterwards resolved to take some every night on going to bed: but was obliged to take it on stepping into bed, and to put the glass down as quickly as possible, for she not only instantly fell asleep, but her hands violently adhered to the glass. Without the mesmerised water she had little sleep, as she slept mesmerically so much in the day. If persons are ill, the more they sleep mesmerically in the day, the better generally do they sleep at night, because they go to bed less tired: and we may be too tired to sleep—we may become restless. But when persons are in perfect health, as this lady was except locally, and have no debility and restlessness, the more they sleep mesmerically in the day the less they are generally disposed to sleep at night.

I may mention that it is a mistake to suppose that cohesion exists between mesmerised objects and the living body. The inanimate object is passive; but the hand adheres to it, and adheres not by anything like physical attraction, but by an irresistible inclination of the patient to keep the hand, &c., &c., in contact with the object. Hence the tales of a mesmerised chair adhering to a person who is violently pulled from it, or of a mesmerised glass not dropping from a hand which is forced open from it, are nonsense.

I am happy to forward this case, because so many persons suppose that mesmerism has power over nervous affections

only : whereas it possesses a general power of assisting the body to right itself in whatever way wrong. *The Zoist* abounds in cases of the cure of inflammations and ulcers, some of which had resisted all ordinary means. A case of inveterate skin disease called psoriasis, which had resisted the medical men of many hospitals in London for many years, was lately so ameliorated at the Mesmeric Infirmary that the cure was nearly effected, when the poor girl was obliged to leave in order to go into a situation.

IX. Remarkable power of Mesmerism over dreadfully severe pains after parturition. By a Clergyman of the Church of England. Communicated by Dr. Elliotson.

"To * * *

"Spanish Place, Sunday evening.

"Dear Madam,—I have made enquiry respecting the lawfulness of the use of magnetism by way of medical treatment, and can furnish no other reply than that according to the decision of the sacred college at Rome in July, 1841, its use is under all circumstances illicit, and contrary to the spirit of the church.

"I remain, Madam, yours most sincere,

"FRANCIS RHING."

"To Dr. Elliotson.

"Dear Sir,—The enclosed note will shew you that after all I am unable to follow your advice about magnetism. I was deceived when I submitted to it before; and so kindly did Mr. Rhing wish to oblige me now that he even saw Dr. Wiseman, but in vain. I am, however, equally obliged by your advice. I am still in bad much the same; if not better soon, perhaps change of air or Tunbridge Wells will do me good: it is the vomiting that keeps me so weak.

"I am, dear Sir, yours truly and obliged,

"* * *

"35, W—— Street, Monday evening."*

* The Roman Catholic wife of a Protestant physician had long suffered from very severe disease, which no medical means relieved. Soon after I was consulted, she earnestly entreated to be mesmerised. Her husband was quite agreeable and began to mesmerise her: but it was arranged that a female mesmeriser should continue the process. Like a weak woman, she began to think that she must consult her spiritual adviser about her body and a matter of science; and she received from Mr. Rhing the absurd and cruel answer which excluded her from one of the greatest blessings; and thus she remained in torment which neither the priest nor the cardinal felt. Dr. W. was then not a cardinal; and I trust for his character that the priest was wrong and had really not conferred with him. Of course the priest was wrong as a Christian; for such views have no Christianity in them. But he was wrong as regards his own particular church. That mesmerism has not been forbidden at Rome, when enquiries have been made from different countries, is shewn in a work called *Le Magnétisme et le Somnambulisme devant les corps savants, la Cour de Rome, et les Théologiens*. Par M. l'Abbé J. B. L. Paris, 1844.* In 1841, in consequence of the application of a young Swiss priest fancying magic or entatic agency in mesmerism, the Bishop of Lausanne and Geneva wrote to Rome, ignorantly declaring, from the impossibility to

* See also Mr. Sandby's *Mesmerism and its Opponents*, p. 79, &c.

E—— Rectory, Norfolk, March 17th, 1852.

SIR,—At the suggestion of my friend, Mrs. Wm. Herring, of Norwich, I send you for insertion in the April number of *The Zoist* the following case; i. e., if you think it worthy of it. You are quite at liberty to alter or shorten it as you like. Although I do not particularly like my name being mentioned, you are quite at liberty to say that I have given it to you, and that I shall be glad to answer any enquiries, and you may give any one my address. I am quite satisfied that my wife was saved a vast deal of agony at the time of her confinement. I certainly thought she was dying, and she thought so too; and she believes I saved her life. I was staggered at the sudden change of her countenance after the first pass or so: she sank quietly back in bed and fell asleep.

I am, Sir, yours truly,

J. D. S——.

pain in patients, that he thought the process could not be natural: and the answer he received was that mesmerism, thus characterized, "*prout exponitur*," was not permissible. In 1842, the Archbishop of Rheims made a similar application to Rome; and in 1844, *not earlier*, received an official answer from Cardinal Castracane, that "the proper employment of mesmerism is not, and never has been, forbidden,"—"that the Court of Rome will not engage in a controversy which has existed amongst physicians for above sixty years; but allows physiology free scope in all questions which do not touch upon faith or morality; and above all, must never pronounce, without competent knowledge, upon any subject," &c., p. 591. Several ladies and gentlemen who have published the cures of their own diseases in *The Zoist* are sincere Roman Catholics. Mr. Majendie, of Headingham Castle, writes to me thus:—"I am well acquainted with a lady at Caen, La Marquise de B——, who wrote to a friend at Rome, a secretary of legation, who at her request made enquiries, and learnt there was no general edict against magnetism in the archives. This gentleman is intimate with the Cardinal Bernelli (or Bernetti), the supreme judge of the inquisition, and with the Padre Degola, the secretary of the Index and ordinary judge of the inquisition. The matter was discussed by Mr. K. with these two ecclesiastics at the house of the Cardinal: and it was admitted that it is not a mortal sin to use magnetism for the purpose of doing good, and one of those priests said he would not scruple to use it himself. I magnetised a poor woman at Malvern last autumn, in presence of her confessor, without any objection on his part, and he admitted the benefit derived."

Mr. Majendie also tells me that one day M. Gauthier, while going off to the scientific congress, at which the Archbishop of Rheims was to take the chair, informed him that the vicar-general of that province practised mesmerism extensively. A Roman Catholic priest at this moment does the same in England, and effects great good. Some of my Roman Catholic patients consulted their spiritual advisers before being mesmerised, and were readily permitted to employ it. One of the most zealous publications in the great cause of mesmerism is the Roman Catholic *Dublin Evening Post*. Dr. Wiseman could not have said only three years ago that the Court of Rome forbade mesmerism in all circumstances: he would as soon have asserted that the sun is a yard and a half in diameter and rolls round the earth. At this very moment I hear that His Eminence's secretary, Monsignore Searle, is anxiously exerting himself to have a patient, with a disease of the hip, mesmerised. The Abbé Lacordaire, the popular Dominican preacher at Notre Dame in Paris, speaks in one of his sermons of the advantages and blessings of mesmerism.

TO THE EDITOR OF THE ZOIST.

E—— Rectory, Norfolk.

Sir,—I am not aware of mesmerism having ever been tried in a case similar to the following; I am therefore induced to send you the detail of it, thinking it may be sufficiently interesting to warrant a place in the next number of *The Zoist*.

My wife was confined of twin daughters on the 2nd of November last, at 9 o'clock a.m. The labour was natural, and she did not suffer so much in actual labour pains as she had done in her four previous confinements; but immediately after the birth of the infants she experienced the most violent pains in the womb, which continued unabated so long that the patient began to be impressed with the certainty that she would not pass safely through.

For two or three months previously I had been making a series of experiments to discover whether there was any truth or not in animal magnetism, and I had been (as many persons of undoubted veracity in the neighbourhood could testify) most successful in eliciting a great many of the phenomena as described in Dr. Gregory's *Letters* and other works on the subject: but I cannot say that I had any very sanguine hope that I should be able to relieve my wife, almost instantaneously, from such sufferings as she was then undergoing.

I ought to mention that at this time my wife was a perfect unbeliever in mesmerism.

In the afternoon of the 2nd, in the midst of her agonies and cries, which were most distressing, I begged her to allow me to try if mesmerism would alleviate her suffering. To this she consented, and I began by making long passes with both hands from the head to the lower part of the abdomen, outside the bedclothes, &c. I had not made more than three or four passes before she exclaimed, "Oh, I am so much easier now; the pain is going away!" In less than five minutes she was in a quiet sleep, which lasted about twenty minutes, and from which she then awoke entirely free from pain. Whether the pain arose from the contraction of the womb, or what other cause, I know not: that she obtained immediate and permanent relief by means of mesmerism, both of us are quite certain: and, although these violent pains never returned, still there was once or twice apparently a commencement of them, when from a pass or two it instantly ceased. During the month following all her other confinements my wife had suffered most dreadful headaches, which I

believe are very usual at such times with many women: but I was able to relieve her of these also. One day she complained that she was suffering from one of her usual headaches. I said I thought I could remove it soon. She was sitting in a common bed-room chair. I went behind her and made some passes from the forehead backwards: I had not done this many times before she exclaimed, "Well! this is very curious; I feel exactly as though a heavy weight was being lifted from my head!" In a short time the aching had vanished; and since that time, as is well known to our servants and friends, my wife never suffers long from those old companions. She never recovered so speedily and well from her confinements before, as our medical man, who is not a mesmerist, will testify; and I shall ever be thankful that a desire to elicit truth induced me to turn my attention to animal magnetism. I have no purpose to serve in giving my testimony to the power of mesmerism to remove pain, beyond that of a wish to induce others to investigate the science for themselves, and to withhold their belief or unbelief of it until they have so investigated it.

I am, Sir, yours, &c.,

J. D. S——.*

X. INSANITY.—Reviews of *Remarks on the Plea of Insanity, and on the management of Criminal Lunatics*. By WM. WOOD, M.D., &c.

Crime and Insanity; their causes, connexion, and consequences, &c. By C. M. BURNETT, M.D., &c.

IN the former of the two publications here named we recognize a laudable attempt to advance the present limits of

* Instances of the power of mesmerism over after-pains, even when violent, will be found in No. XV., by Dr. Esdaile, in India; XV., XVIII., by Mr. Parker of Exeter; XV., XXI., XXII., by Mr. Chandler of Rotherhithe (in the last case the after-pains, extraordinarily enough, occurred in the left shoulder!) and in XXXV., by Mr. Saunders of Bristol.

I received a letter from a friend some time ago, from which the following is an extract:—"My cow was to calve, probably before my return. She was so large that people thought there would be two; and my man was so far anxious that he bespoke the help of an accoucheur. I advised him to mesmerise her if there was any difficulty at the time. There was difficulty; and the assistant sent for him from his work, and told him that it was "a bad job;" and that, suffering as she was, it would be many hours before she would be relieved. My man went quietly into the cow-house, and began to mesmerise her, the assistant peeping in to see what he was about. She immediately became easy, and, within ten minutes, she had calved,—to the amazement of the other man. She was immediately well. It was a very large calf."

Three other instances of mesmeric benefit in the sufferings of our brute fellow-creatures will be found in No. XXXI., p. 306; one in No. XXXII., p. 335; and one in No. XXXIII., p. 49, by Mr. H. S. Thompson, Miss Martineau, Mrs. Von der Heyde, and Mr. South.

psychological science, and thus to promote the recognition of those principles of human legislation, that profess, and rightly so, to *prevent* rather than to *punish* either the extravagancies or vices of our fellow-man. The matter discussed by Dr. Wood is one of immense importance, and claims therefore the first and best attention of the scientific world, and of the legislator.

It cannot be doubted that if we would preserve the mental or rather the *cerebral* nature of man in harmony with the external world, it is of all things necessary that we should cultivate the study of the brain—its uses, adaptations, and disordered conditions. To comprehend either *sanity* or *insanity*—virtue or vice—responsibility or irresponsibility, the student of psychology must be prepared with a knowledge of Gall's great and imperishable discoveries; and we should have been much better pleased with the production of Dr. Wood if it had contained some kind of notice of those physiological data on which, it is to be presumed, he rests his pathology—his "*plea of insanity*." If, as we suspect, Dr. Wood's pamphlet is intended not less for the legal and general reader than for his medical brethren, then must it follow, that a short preliminary discourse of even two or three pages length, containing a mere abstract of the *uses* of the brain—its healthy manifestations and general adaptation to the wants, sentiments, and desires implanted in the human constitution—would have rendered its contents more acceptable to the reader, because so very much more comprehensible and distinct. Surely the time is gone by when an author, of whatever rank, may feel it thus expedient or necessary to keep his belief in *phrenology* in the back ground. The physiology of GALL, it may be presumed, has got well over at least the first dangers and difficulties which beset the path of TRUTH—narrow, precipitous, and dangerous, though it be, to the few wayfarers who care to make it a thoroughfare. We should have felt glad had our author shewn himself, more plainly than he has done, *one* of those few bold and honest travellers, who, keeping the great and good end of his journey in view, and intent only on the grand panorama to be realized at its close, pursues the even tenor of his way through good and through evil report, and awaits in all patience and humility the reward of his perseverance in a good and righteous cause.*

* Dr. Wood was a member of both the Phrenological Society and Association, and two phrenological accounts by him are printed in No. 1. He was Dr. Elliotson's chief mesmeriser at University College Hospital and for two or three years afterwards, and some of his cures are detailed in No.

Dr. Wood has some excellent remarks on the difficulties which beset the "plea of insanity," and on the vague notions which prevail among the intelligent classes of society and even among medical men as to the nature of insanity, &c. It has often occurred to us that the most ready way to understand what constitutes *insanity*, is to be perfectly agreed as to the nature of *sanity*. If the test of a perfectly healthy mind be the capacity to respond duly, and in all order, to the many and varied calls made upon it—adapting itself to the ever changing circumstances which are associated with the stimulus or stimuli offered to the brain, and enabling the individual to preserve, at all times, a strict and wholesome obedience to the physical or organic and moral laws—then does *insanity* presuppose the very converse of all this.

Dr. Wood very properly remarks :—

"The difference in position, education, and means, would make all the difference in estimating the conduct of an individual with a view to determine the question of his sanity. What in one person may be perfectly reasonable and judicious, may in another be altogether most unreasonable and imprudent; whilst in a third, the very same act would be unhesitatingly admitted as undeniable evidence of some mental disturbance."

The great question raised on the *Commission of Lunacy* in Mrs. Cumming's case, than which none other of the kind has created a greater interest, owing, probably, to the very palpable discrepancy in the evidence of the medical witnesses, was, whether or not the aversion of this lady to her daughters was the natural result of their unkind behaviour (?), or the consequence of a disordered state of the affections and propensities, to which the intellect was rendered not only subordinate, but accessory. Now, in accordance with the foregoing views as above quoted, it will be directly seen that upon the relative "*position*" of these several facts to each other would rest the *nature* of this said *aversion*. If a sufficient *cause* for such an *effect* had been shewn, then it may be presumed the duty of the jury towards Mrs. Cumming would have been rendered comparatively easy; but inasmuch as this important feature in the case was wanting, it was directly felt that that *mother* could hardly be *sane* who would not only deny her offspring the promptings of our commonest instinct, but add, moreover, to such denial a protracted and inveterate hatred. Wheresoever the *capacity of the brain to respond duly* to the natural stimuli offered to it is suspended, and whensoever the conduct of the individual infringes at

II., III., and IV. His testimony to the truth of clairvoyance with a detailed proof will be found in Dr. Elliotson's *Physiology*, pp. 1185-93.

the same time the physical, or moral laws—then may insanity be more than suspected. Dr. Wood asks what *degree* of exaggeration of a natural emotion may with propriety be considered as constituting insanity. This question is a very important one to the medico-legal jurist. We all witness from time to time in persons, it may be near and dear to us, various excesses of feeling or emotion, or instances of uncontrollable impulse and exaggeration of speech and conduct, which—if they were not preceded by a sufficient cause or apology, and if they were not *temporary* only—would, of a surety, constitute so many indications of a disordered mind—of, in one word, *insanity*. Joy, grief, anger, &c., may each be manifested most intensely or acutely, so much so as to lead one to conjecture that the whole nervous power of the cerebral mass has been absorbed or concentrated into that individual portion of the brain presiding over these emotions or passions respectively; but *in a state of health* this local excess of action would presently cease, and the balance of the “nervous power” would be re-established. But circumstances may and do arise wherein the *local excess of action* does not “cease,” and wherein the aforesaid “balance” is never realized, and then is *insanity* a matter of easy demonstration. A most affecting anecdote is related by Dr. Uwins. A lady on the point of marriage, whose intended husband usually travelled by the stage-coach to meet her, went one day to meet him, and found instead of him an old friend, who came to announce to her the tidings of his sudden death. She uttered a scream and piteously exclaimed, “*he is dead.*” From that fatal moment, says the author, has this unfortunate female daily for fifty years (in all seasons) traversed the distance of a few miles to the spot where she expected her future husband to alight from the coach; and every day she utters in a plaintive tone, “*HE IS DEAD.*”

We are glad to find Dr. Wood an advocate of the opinion which allows to certain forms of mental disorder an integrity of the intellectual powers. To *know* RIGHT from WRONG is a very different thing to being able to prefer the former: a *consciousness* of these qualities by no means presupposes a capacity to avoid the latter of them. ESQUIROL and PINEL have both recognized the fact that very many insane persons continue to enjoy the use of their intellectual powers, and that the extravagance, incoherence, &c., of such indicate rather a disordered condition of the affections and propensities; and that these so control and subjugate both the perceptive and reflective faculties as to render them subordinate only to their caprices or disordered manifestations.

In 1843, the "PLEA OF INSANITY" occupied much of the attention of our legislators, and, as our readers may be aware, the result of their proceedings was embodied in *five* very important questions, which were submitted by the House of Lords to the JUDGES; and these were designed to shew the real state of the law respecting criminal lunatics and the law of insanity. Nine years have now elapsed; and it may be considered necessary at this time to enquire how far the notions of the judges alluded to are applicable to the views of the present day; or, in other words, how far behind the doctrine and science now recognized and taught are the replies of these notabilities to the not very learned interrogatories of the Lords. We doubt not our readers will quickly perceive on a perusal of the said *questions* and *answers* here subjoined for their attentive consideration, that both peers of the realm and lawyers, learned though they are, can boast only of a very superficial and erroneous view of physiological and pathological matters. Psychology, like chemistry, is but little attended to by our legislators, or Lord Seymour would hardly have afforded our witty contemporary PUNCH so good a joke as that which appears under the signature of "RISING TEN."

First question—"What is the law respecting alleged crimes committed by persons afflicted with insane delusion in respect of one or more particular subjects or persons; as, for instance, where at the time of the commission of the alleged crime, the accused knew he was acting contrary to law, but did the act complained of with a view, under the influence of insane delusion, of redressing or revenging some supposed grievance or injury, or of producing some supposed public benefit?"

Answer—"That notwithstanding the party committing a wrong act when labouring under the idea of redressing a supposed grievance or injury, or under the impression of obtaining some public or private benefit, he was liable to punishment."

MEM.—There are two important matters for the psychologist embraced in the preceding,—the one having reference to "*partial insanity*," or *monomania*; the other, to the *delusions* of the insane. It is doubtless a much easier thing to declare that a partial disease of the brain (mind) does not absolve one from the *liability to punishment*, than to fix the line of demarcation within which the guilty party shall be held punishable, and beyond which he shall escape the legal penalty. The JUDGES are bold men; *they* see no difficulty in defining the marginal line of sanity and of responsibility, however difficult the PHYSICIAN may deem it. Although a slight or partial mental disturbance may tolerate or excuse a

trifling offence, the same may be insufficient in itself to impel the lunatic to the commission of the highest crime; but nevertheless, as Dr. Wood truly and with much humanity observes, "where any amount of positive insanity is proved to exist, there may be a great deal more which cannot be proved." And this fact must in every case be allowed its full weight. In the report of the trial of D. Macnaughten for the murder of Mr. Drummond, we remember it was observed by some party, in answer to one of the medical witnesses who manifested a disinclination to attach any importance to the question of *partial insanity*, if an apple had a speck in it, however small, would it be right to call that apple a sound one? To limit the external phenomena or symptoms of a partial affection or disorder of the liver, lungs, or heart, would be found not a little difficult and hazardous; and why not similarly of the BRAIN! As for the *delusions* of the insane, these can be in no way the measure either of the sanity or the responsibility of a party accused or convicted. The uncertainty of *delusions*, regarded as an indication or symptom of mental disorder—their independence of the extent or variety of the cerebral affection—their temporary and fleeting nature, and, what is more than all, their association with the predominant morbid feelings by which the intellectual powers are so manifestly overruled, and to which they are, moreover, made subservient,—each and all assure us of the undue and inconsiderate importance attached to their existence or otherwise. Moreover it has been contended by Dr. Davey, and we quite agree with him, that a delusion—so called—must be regarded only as a morbid colouring to deranged moral feeling or emotion—as a voluntary and tangible *ideal* of an innate, involuntary, and morbid impression—or as a mere passing and external sign of a temporary and internal excess of feeling or desire. Love, joy, ambition, anger, pride, religion—each and all of our affective feelings and our passions, tincture and colour the intellect with their peculiar hue; and precisely the same psychological principle which obtains in sane man does also among the insane of our species.

Second question—"What are the proper questions to be submitted to the jury, when a person alleged to be afflicted with insane delusion respecting one or more particular subjects or persons is charged with the commission of a crime, murder for example, and insanity is set up as a defence?"

Answer—"That every man should be considered of sane mind, unless it was clearly proved in evidence to the contrary. That before a plea of insanity should be allowed, undoubted evidence ought to

be adduced that the accused was of diseased mind, and that at the time he committed the act he was not conscious of right or wrong. This opinion related to every case in which a party was charged with an illegal act, and a plea of insanity was set up. Every person was supposed to know what the law was, and therefore nothing could justify a wrong act, except it was clearly proved the party did not know right from wrong. If that was not satisfactorily proved, the accused was liable to punishment, and it was the duty of the judges so to tell the jury when summing up the evidence, accompanied with those remarks and observations as the nature and peculiarities of each case might suggest and require."

MEX.—This answer, like the preceding, constitutes a very fair criterion of both the assumption and ignorance of the judges. "*Fools rush in where angels fear to tread.*" The *lucid interval* of one liable to periodical attacks of insane violence does not constitute him either a *sane* or a *responsible* being. It is not to be supposed that because the symptoms of cerebral disorder are not continuous, the cause which produces them is only temporary—beginning and ending with its effects. Many years since (1843) a paper was read by Dr. Davey at a meeting of the Phrenological Association, on the "*LAW OF LUNACY*," in which we find these words, viz. :—

"The brains of those liable to intermittent insanity are diseased, and therefore such persons must be deemed irresponsible for all those acts which are dependent on such alteration of structure. However quiet and comfortable they may usually be when protected from the anxieties and irritations of life, and when subject to the kind and considerate dictations of those under whose care they are placed; they are no sooner removed from such wholesome influence, than the brain necessarily rebels with the stimuli offered to it. No individual under such circumstances can possibly be held accountable for his conduct. The infliction of punishment could never alter the pathological condition of the brain and membranes which may exist.

"In reference to the nature of the lucid intervals of the insane, Dr. Combe says, 'In ordinary circumstances, and under ordinary excitement, his perceptions may be accurate and his judgment perfectly sound; but a degree of irritability of brain remains behind, which renders him unable to withstand any unusual emotion, any sudden provocation, or any unexpected and pressing emergency.'

"Dr. Ray, the celebrated medical jurist, affirms that the reasons why we ought never to convict for a crime, committed during the lucid interval, are, that the criminal acts are generally the result of the momentary excitement produced by sudden provocations: that these provocations put an end to the temporary cure, by immediately reproducing that pathological condition of the brain called irritation: and that this irritation is the essential cause of mental derangement, which absolves from all the legal consequences of crime. He adds, 'Burdened as the criminal law is with false principles on the subject

of insanity, the time has gone by when juries will return a verdict of "guilty" against one who is admitted to have been insane within a short period of time before the criminal act with which he is charged."

It is perhaps impossible to imagine anything in the whole range of medical jurisprudence more truly inconsistent, unphilosophical, and vindictive, than the assertion contained in the reply we are analyzing, to the effect that if it were not satisfactorily proved that the party accused did *not* know *right* from *wrong*, then was the infliction of punishment inevitable; so that in point of fact the dictum of the once famous LORD HALE is still to be the criterion of either *sanity* or *responsibility*—of one who lived and flourished in a period when cerebral physiology and pathology were as little known as was the last new *comet* before the investigations of Verrier and Adams, or is the fate of the illustrious Arctic voyager at the moment we write.—Inasmuch as each one of the primitive faculties of the mind has its seat in the grey or cortical substance of the brain, or, in other words, its location on the cerebral surface; and inasmuch as the various emotions, affections, and propensities, equally with the intellectual, powers, depend for their healthy manifestation or otherwise on the quantity and quality of distinct portions of cerebral matter—all being united into one homogeneous mass (the brain), then must it follow that the peculiar nature of any given case of disordered mind (insanity) will not only depend on the portion or portions of the brain affected, but that any one, or two, or three of these said primitive faculties may be deranged, the remainder preserving, more or less, their individual integrity. A diseased "*acquisitiveness*" may not be expected to excite an abnormal action of "*tune*"—a diseased "*destructiveness*" does not involve "*hope*"—a disorder of the perceptive organs is not likely to affect those of "*adhesiveness*," and so on. *Consciousness*, or the ability to distinguish *right* from *wrong*, or to know *this* from *that*, is then seen to be no criterion of a sound mind or of responsibility. Those among the insane who possess the physical power necessary to the commission of violence, for example's sake, *know* full well what is going on about them; and in the very worst cases of maniacal excitement, the patient will commonly manifest an acute intelligence, and not unfrequently really surprise one by the force and brilliancy of his intellectual powers—like the hysterical maiden, or the sufferer from St. Vitus's dance; or like him goaded by the delirious impulses of *hydrophobia*; or, in point of fact, like him worn and shaken by the deadly rigors of a tropical intermittent fever, the ma-

niac is acutely sensible of his unhappy condition, and like these named, *he* is unable to restrain the indications of the disease which afflicts him. Lunatics contributed their aid to the attractions of the Great Exhibition—of which we are all so justly proud; and if the position here assumed were untrue, this could hardly be the case. Lunatics are usefully and honourably employed at all well-conducted establishments for their reception and cure, because their intellectual faculties are *not* so commonly out of health as their affections and propensities: it is a derangement of these which, in the majority of instances, marks the extravagancies and impulses of the mad-man. Dr. Wood has aptly demonstrated this fact by the recital of cases of much interest.

"With regard to the third question, viz. :—'In what terms ought the question to be left to the jury, as to the prisoner's state of mind at the time when the act was committed?'—the judges did not give an opinion.

"The fourth question was—'If a person under an insane delusion, as to existing facts, commits an offence in consequence thereof, is he thereby excused?'

"The answer to this question was, that the judges were unanimous in opinion, that if the delusion were only partial, that the party accused was equally liable with a person of sane mind. If the accused killed another in self-defence, he would be entitled to an acquittal; but if committed for any supposed injury, he would then be liable to the punishment awarded by the laws to his crime."

MEM.—The remarks already made appended to the first "question" and its "answer," contain all that may be considered necessary, on the present occasion, to demonstrate the fallacy so manifest in this—the *fourth* question, and the reply here given. It will be seen that the first and fourth question treat alike of the subject of "*partial insanity*" and of the question of "*delusions*," and to the remarks already made we would here refer the reader, rather than occupy our pages with unnecessary repetition.

"With regard to the last question—'Can a medical man, conversant with the disease of insanity, who never saw the prisoner previously to the trial, but who was present during the whole trial and the examination of all the witnesses, be asked his opinion as to the state of the prisoner's mind at the time of the commission of the alleged crime, or his opinion whether the prisoner was conscious at the time of doing the act that he was acting contrary to law? or whether he was labouring under any, and what, delusion at the time?'

"The judges were of opinion that the question could not be put to the witness in the precise form stated above, for by doing so they would be assuming that the facts had been proved. That was a question which ought to go to the jury exclusively. When the facts

were proved and admitted, then the question, as one of science, could be generally put to a witness under the circumstances stated in the interrogatory."

MEM.—It requires no lynx-eye to discover the miserable vanity which prompted the "*judges*" in forming this "*opinion*;" but the professions of LAW and PHYSIC are truly so naturally repugnant to each other that JUDGE and PHYSICIAN could hardly be expected to pull very harmoniously together. As the *law* now stands, the physician is to tell the legal functionary all he knows of the matter; but the latter may accept or reject just so much as suits his object and final purpose.

We trust we have written sufficient to assure the impartial reader that the "*LAW OF LUNACY*" is at the present anything rather than what it should be, and that its various parts are not only in a sadly disjointed state, but that each one is terribly at variance with the facts of psychological science.

Dr. Wood lays great stress on the fact that different degrees of responsibility belong to varieties of mental endowment or disorder; or, in other words, that the same offence committed by two different persons, by no means implies an equal amount of responsibility, and the extent of this responsibility it is which must determine both the nature and duration of "*the penal consequences*."

Dr. Wood writes:—

"It has been attempted to shew that no well-defined line separates the sane from the insane; *that the different circumstances of individuals make that insanity in one, which is not insanity in another*; that this sometimes consists of a simple exaggeration of what, in a minor degree, is perfectly natural, and that, therefore, a trifling amount of mental disturbance should not entirely exonerate an offender from the penal consequences of his crime, although, considering its mysterious nature, and the possibility of its being more intense than it appears, it should in all cases, where it can be distinctly proved to exist, even in the most mitigated form, be admitted as a reason for not inflicting capital punishment."

With the suggestion to abandon the use of the expression "*criminal lunatic*," which, as Dr. Wood says, involves a contradiction, we highly approve, and also of the substitution of the terms, "*insane convicts*," and "*state patients*." The former Dr. Wood understands to mean those who become insane while undergoing their sentence of imprisonment or transportation; and the latter, those who have committed some offence under the influence of insanity. Dr. Wood's pamphlet, though in some respects deficient and incomplete, is, nevertheless, not only well written, but what is more, it

contains much valuable information, and agrees with what has already been advanced in this journal.

Dr. Burnett's book is a strange compound of theology and psychology, containing some few important truths among a great mass of errors. It is with extreme regret that we find a man of Dr. Burnett's accomplishments putting forth opinions which, at this day, are hardly to be expected; it is, however, no small consolation to feel assured that the revengeful and sanguinary character of our penal code will never again reach the climax which once characterized it. In spite of Dr. Burnett's enthusiasm, there is no reason to anticipate that the labours of Basil Montague and others will fall into disrepute, or that capital punishment will ever again be so disgracefully frequent as it once was.

The cause of *crime* and *insanity*, Dr. Burnett teaches us, is "*the fall of man*." This begot *sin*, and sin begot *crime*, and to the latter we are indebted for *insanity*; a theory this which our author would, we think, find it difficult to prove—*logically*. We do not think *sin*, *crime*, and *insanity* stand in such a relation the one to the other; and they certainly do not observe such a sequence. Moreover, this said "cause," Dr. Burnett assures us, is twofold; "*primary*" and "*secondary*:" and the first, he says, is "*the principle of evil*," which has been regarded as inherent in the nature of man, but which is rather a "*spirit*" of so peculiar a quality that "*the ordinary spirit*," which belongs to all "created beings," "and to man more especially, cannot alone resist." The secondary cause, which is referred back to the first named, is supposed to reside in "the natural substances, whether designed for food and sustenance, or for therapeutic and medicinal or hygienic purposes, the abusive employment of which leads the way to intemperance, dissipation, disease, and finally to death."

The relation of these primary and secondary causes of "crime and insanity" occupies the principal part of Dr. Burnett's small book; and those of our readers who are desirous to obtain a tolerably fair idea of the Jewish criminal code, and the repulsive and barbaric features which it recognised, and not less a correct notion of our author's views in reference to "*the symbols of the spirit of evil*," and its "*true relation to the mind*" of man, and "*the abusive power which Satan can exercise upon all natural substances*," may find their time not unsatisfactorily spent in perusing this mystical, metaphysical, or GERMAN production. Dr. Burnett, we doubt not, possesses certain of his cerebral faculties in excess, or we

could scarcely expect him to manifest such an undue preference of the sanguinary code of the *Jews*, to the benevolence, and charity, and good-will which mark the Christian dispensation: the former is hardly compatible with the views and requirements of the present day. JESUS CHRIST, though a Jew, taught not the doctrines of Judaism; he lived at a later period, and, what is more, had the wise and good example of the *Essenes*, or the modern or reformed Jew of that day before him. We perfectly agree with Dr. Burnett, that the due observance of the physical laws would be attended with the happiest results; that a proper attention to diet, clothing, exercise, &c., &c., is well and eminently calculated to improve the tone of our whole organism, and so avert disease, or it may be "*sin*," "*crime*," and "*insanity*." We think with him too, that these "*stages*" of disorder "*may be and are greatly modified by good or bad legislation*:" but we must object strongly to the kind of explanation offered for the non-observance of the same *physical laws*. We see no reason why "*SATAN*" should be said to hold the mind of his victim so firmly in his grasp, "that it cannot act in any way but in an involuntary one." And more than this, we will not hesitate to express our entire dissent—we had almost written abhorrence—of that man who, so fanatically impressed as Dr. Burnett too evidently is, feels it either expedient or necessary to recommend that neither an *insane person*, nor a *natural idiot*, should "evade the penalty," if either one should have a knowledge, more or less, of right and wrong. Prefer we "*the poetry of justice*," if Dr. Burnett will so have it, to *injustice* such as this, to cruelty so startling. One is almost tempted to forget the dignity of the reviewer's office, in commenting on doctrines such as these; it is indeed painful to find such an amount of learning as is contained in the ninety-six closely printed pages of the book before us, so unhappily employed. The laws of *Theseus*, of *Draco*, of *Solon*, of *Euclides*, of *Demetrius*, of *Lycurgus*, and of *Moses*, were all different, it is true, and only because the political and other *circumstances* surrounding each *Lawgiver* were dissimilar; and if, as we doubt not, the "*political and other circumstances*" of the present day are infinitely more unlike any thing of the kind which have preceded it, then must it follow that we can have nothing at all to do with "*the early nations*," from whom Dr. Burnett draws his aspirations. If antiquarian research is likely to lead to conclusions such as the above, we should be glad to see the art forgotten.

Dr. Burnett very properly admits that in the majority of instances of insanity, the patient knows full well "*what is the*

difference between right and wrong;" and such are, he says, *medically* but not *legally* insane, and such he is inclined to hold as responsible as those reputed *sane*, and equally amenable to the laws of the country. The term "*insanity*," Dr. Burnett prefers to restrict to those "who do not know right from wrong," or, in other words, to those who having, either in themselves or in their progenitors, gone through the various stages of "*sin*," "*crime*," and "*insanity*," have reached that condition of physical incapacity, in which life is reduced to a mere vegetative existence. But if our author thinks thus to have put all difficulty on one side, he grievously errs; for not unfrequently *consciousness* will return for a season to these poor creatures, and with it will be rekindled those softer emotions and sympathies which so rightly belong to our *moral nature*. This it is which gives a due appreciation of *right* and *wrong*, modified in some way by the intellectual faculties. Only allow the means of *prevention* to fairly precede those of punishment, and the latter will in due time be wholly uncalled for. May this fact sink deeply into the mind of Dr. Burnett, and he will then no longer think it needful to recommend a sanguinary criminal code, as the best means of restraining from crime, and even *insanity*. We much regret Dr. Burnett should have thought it necessary to publish his last book. May both he and all forget that the press ever gave it birth.

XI. *Unfounded insinuations of the Medical Times respecting Dr. Davey and the Committee of Magistrates at the Colney Hatch Lunatic Asylum.*

In the *Medical Times* for March 20, is the following editorial article:—

"In our number for January 24, we felt it our duty to record the exhibition made by Dr. Davey in the Cumming case, and to comment upon his declaration in favour of mesmerism: The profession will be gratified to learn, that our remonstrances were not ineffectual; and that the Middlesex magistrates have proved themselves not unworthy of the trust reposed in them. They think with us that it were monstrous to permit a mesmerist to have the medical charge of their pauper lunatics; and, in consequence, Dr. Davey will resign his appointment.

"Madness, we know, as hysteria, is sometimes 'catching;' and, removed from its dire influences, we trust Dr. Davey may yet arrive at the conclusion, that to disbelieve in clairvoyance is *not* evidence of an unsound mind."

NOW THE FACTS STAND THUS.

When Dr. Davey's evidence in the case of the poor *lunatic*, Mrs. Cumming, appeared in the papers, a gentleman was so struck with the honesty, manliness, and intelligence manifested in it, that he called upon another gentleman, who, he presumed, knew Dr. Davey, and requested a letter of introduction to Dr. Davey. He received the letter, saw Dr. Davey, and made a highly advantageous offer—an offer of something three times more lucrative even at the present moment than the appointment at Colney Hatch. As soon as the arrangements were completed,—nearly a fortnight ago, Dr. Davey sent in his resignation to the Committee, who “accepted” it with much “regret,” and many kind expressions towards him.

Before the gentleman communicated with Dr. Davey, the Committee and Dr. Davey had settled the business about mesmerism and Mrs. Cumming most amicably. The Committee “resolved” that he should write them an explanation: he did so: and they expressed themselves satisfied, and sent him a resolution to that effect.

Dr. Davey is one of the most intelligent, kind-hearted, honest, intrepid, and noble persons in the world—an example to all.

The virulent feeling of the medical journals towards mesmerism—one of the greatest blessings to mankind—is thus again perceived. Mr. Churchill, the proprietor of the *Medical Times*, would consult his own reputation if he employed no individuals to manage his journal who can act as those have long acted whom he has employed. The *Medical Times* cannot pretend to higher respectability than the *Lancet*.

XII. *The Royal Institution, and the progress of Mesmerism.*

By the Rev. GEORGE SANDBY, Vicar of Flixton, Suffolk.

TO THE EDITOR OF THE ZOIST.

Oxford and Cambridge Club, Pall Mall,
March 16th, 1852.

SIR,—The friends of truth may be congratulated: for the movement in our favour is proceeding steadily. Facts, which a year or two ago could only be named in certain circles at the risk of a sneer or of a dispute, are now publicly announced as realities in the *salons* of science; and the question respecting them, that is now raised, has reference altogether to their *rationale* or cause. A marked change is perceptible:

let us bide our time, and we shall soon have to chronicle a progress still more noticeable.

I was present the other evening at the Royal Institution, when a lecture upon "biology" was delivered by Dr. Carpenter. It is not my intention to offer a report or analysis of his observations: you will probably receive this from some other quarter: a few points struck me as significant, and may be worthy of record.

1. Phenomena, which were formerly rejected as impossible, or as the effects of imposture or collusion, were spoken of as indisputable truths, and their strange details were listened to by the audience without manifestation either of surprise or of offence.

2. The word "mesmerism" (or mesmeric), a term lately so odious to ears scientific, was twice introduced by the lecturer in the course of his illustrations, and in the same way in which he might have alluded to any other facts in nature.

3. Dr. Carpenter's views on the suggestive power of the lecturer upon the brain of the subject were identical with those which first appeared in *The Zoist*, in an article by Dr. Elliotson, April, 1851, and in fact might almost be said to be taken from it: the very word "bullying," introduced afterwards in a paper by myself, October, 1851, as explanatory of the lecturer's compulsory tone, was also employed by Dr. C.: the conclusions, in short, were the same: so that, in fact, we have had the very opinions of *The Zoist* on electro-biology repeated at the Royal Institution, adopted by the lecturer, and listened to with attention by a philosophic and literary assembly.

4. Dr. Carpenter called the biologized state a *revêrie*, and narrated some curious anecdotes illustrative of that condition. These were rather cases of absence of mind, and bore no resemblance to the subject of the lecture. The term *revêrie* appeared most misplaced.

5. The lecture on the whole was an agreeable and able discourse, lucid in its arrangement, and pleasantly delivered; and its introduction at the Royal Institution marks the change in public feeling. At the same time there were serious shortcomings; it was wanting in broadness of views and philosophic freedom, and shewed a man more anxious to follow, than to lead, opinion. This was a characteristic of the lecture: Dr. C. had taken the gage of his audience, and knew how far he might go. Perhaps he was right, and shewed tact as well as judgment. On a future occasion he will probably go further, and inform his hearers, that, though the phenomena of electro-biology are to a degree intelligible, the great facts

of mesmerism stand upon higher ground, and must not be confounded with the effects of suggestion, or the *revèries* of a dreaming and absent mind.

I remain, Sir,

Your humble servant,

GEORGE SANDEY.

XIII. *Postscript to Article 2.*

6th September, 1851, Saturday evening,

My dear Sir,—I mesmerised Margaret Stewart for the last time this evening: she is now quite well. Upon the second time of mesmerising her, she said that if I would mesmerise her for twelve times she would be quite well. This evening, the twelfth time of mesmerising, when asleep, she said, "*Doctor, I became poorly last night; and I had not seen anything for the last five months until then.*" This is worthy of notice, as it clearly proves the re-establishment of a function by the aid of mesmerism.

I remain, dear Sir, yours very truly,

Dr. Elliotson.

J. B. MOTHERWELL.

The only medicine she has had were two aperient pills.

P.S. Sept. 29th. She remains perfectly well.

XIV. *Postscript to Article 3.*

Dr. ELLIOTSON has forwarded to us the following letter received by him from Mr. Saunders of Bristol:—

"I, Upper Portland Place, Clifton,

"March 27th,

"Dear Sir,—Sometime back I stated that I considered electro-biology was useful in saving time to the mesmerist: but subsequent experience has proved that in nine cases out of ten it acts injuriously upon the patient. For most persons after being sent into the biological state by means of the disk are incapable of being made to go much beyond the *suggestive state*, and are rendered much less susceptible of the *curative* effects of mesmerism. Sometime back a Mr. or Dr. Eden gave some mesmeric lectures in Bristol, and sent his subjects off by causing them to stare at a piece of zinc attached to the end of a long stick. His subjects rarely became unconscious, though their eyes closed, and they generally felt uncomfortable with head-ache when they were restored to their natural state. Mr. Braid's patients, I believe, who are sent off by looking at a bright object, never shew any of the higher phenomena of mesmerism, and frequently feel irritable when demesmerised. Miss S——r, of Clifton, after being biologized with the disk, felt very unwell for some days afterwards,

and I was compelled to mesmerise her in order to restore her. Miss S——s, of Clifton, if she gazes for a short time at the disk, is obliged to put it aside, as it makes her head ache, though the usual mode of mesmerising calms her head, and she wakes after it quite cool. Time will not allow me to mention other similar cases: but I have found that for *curative* purposes the disk is utterly useless and frequently injurious, as it strains the eye and irritates the brain, instead of, as the usual method does, quieting it; and I have therefore quite discarded it and leave it only to those who wish to create laughter and amusement in an audience by causing their patients to appear very ridiculous, and generally preventing them from being in a position to derive benefit from genuine mesmerism should they require it.

"I remain, dear Sir, yours truly,

"S. D. SAUNDERS.

"J. Elliotson, Esq., M.D."

BOOKS RECEIVED.

The Westminster and Foreign Quarterly Review. No. 1.

Asylums for the Insane. Observations upon the importance of establishing public hospitals for the Insane of the Middle and Higher Classes: with a brief exposition of the nature of Insanity and the present provisions for the treatment of the Insane. By Thomas Dickson, L.R.C.S.E., resident Medical Superintendent of the Manchester Royal Lunatic Hospital; Member of the Literary and Philosophical Society. London: 1852.

An address to the Working Classes on the means of improving their condition. By the Rev. David Edaile, minister of Rescobie. Edinburgh.

The Cabinet of Reason: a Library of Free Thought, Politics, and Culture. The Task of To-day. By Evans Bell.

Chapters on Mental Physiology. By Henry Holland, M.D., F.R.S., &c. Founded chiefly on chapters contained in Medical Notes and Reflections, by the same Author. London.

Recueil d'opérations chirurgicales pratiquées sur les sujets Magnétisés, par A. Loyse, docteur en Médecine à Cherbourg. Cherbourg.

NOTICES TO CORRESPONDENTS.

In our Midsummer number will appear, *without fail*, 1. the first part of Dr. Burq's remarkable paper upon the metal-cure, or the effects of the external application of metals in health and disease, containing facts surprising to those not acquainted with mesmerism, but not to us mesmerists who are so familiar with the effects of the external application of metals in the mesmeric state. 2. Two remarkable cures under the direction of Dr. Elliotson; 3. the last report of the Bristol Mesmeric Institute, with cures by Dr. Storer; 4. cases by Mr. Saunders of Bristol; 5. by Mr. H. S. Thompson, 6. Mr. Marshall, 7. Capt. Hudson, Dr. Georgii, and some others. We have already exceeded our six sheets by one and a half.

Mr. Biggar may see that in two numbers we have expressed our disappointment at not receiving Dr. Burq's article. Half of it has now arrived, but too late for this quarter. We must make experiments ourselves before we speak of the effects of mesmerised persons upon the compass.

Dr. Symes begs us to announce that, Mr. Churchill having liberally subscribed for 100 copies of his translation of Gall, the work will be published as soon as the plates can be completed. Dr. S. had had specimens of some of the plates engraved on wood: but, not being satisfied with the appearance of those which

require shading, such as the various sections of the brain, and considering that many of the plates are referred to again and again, at different parts of the work, so that it would be extremely inconvenient to refer to them if incorporated with the letter press, as at first proposed, he has determined, regardless of the additional expense, to publish them in a separate form, as in the original, and has accordingly engaged Mr. Aldous, the artist who executed the beautiful zincograph illustrations in Owen's *Odontography*, to make reduced copies of Gall's plates in a similar style; and he hopes it will be ready for publication in a very few months.

Obituary.

Died on the 18th of March, 1852, William Buckley, Esq., Major in the Bengal Cavalry. This amiable gentleman was a very ardent supporter of the truths of mesmerism, and spared no expense in promoting benevolent designs in connexion with them. He was in his seventieth year, and died of exhaustion after repeated attacks of asthenic gout, &c., in a frame enfeebled by the climate of India.

Our readers will no doubt recollect the remarkable case described by Sir Charles Isban in No. XXXIII., of William Dring, near Nottingham, who had the faculty of seeing the apparitions of persons a short time before their death, whom he had previously known. His mother had the same faculty from the age of 20 for many years. She was 85 years old when Sir Charles wrote his most interesting account of her and her son and some others.

Dr. Elliotson informs us that he has lately received the following letter from Sir Charles Isban, in which Dring's death is thus announced:—

"Gotham, Jan. 8, 1852.

"Dear Sir,—I recollect saying to you that should I hear anything more relating to W. Dring I would let you know. I am sorry to say that the account I sent you a year since is the last we shall ever hear of W. Dring. Upon coming to this place two days since, I heard that Dring died a fortnight since. The circumstances were as follows:—Dring, although not a drunkard, was in the habit of occasionally indulging in beer and *rat-pies* to a considerable extent: upon the present occasion he drank too liberally and brought on a fever, which carried him off in a few days. I have not seen his family, but understand that he had not seen anything unusual during the past year.

"Believe me, yours very truly,

"C. E. R. ISBAN."

MESMERIC INFIRMARY.

THE NEXT ANNUAL MEETING

Will take place, WEDNESDAY, the 26th MAY,

At Two o'Clock.

By a recent regulation of the Committee, it has been decided that the Annual General Meeting of the Subscribers shall in future be held on the last Wednesday in May instead of the first, as originally proposed.